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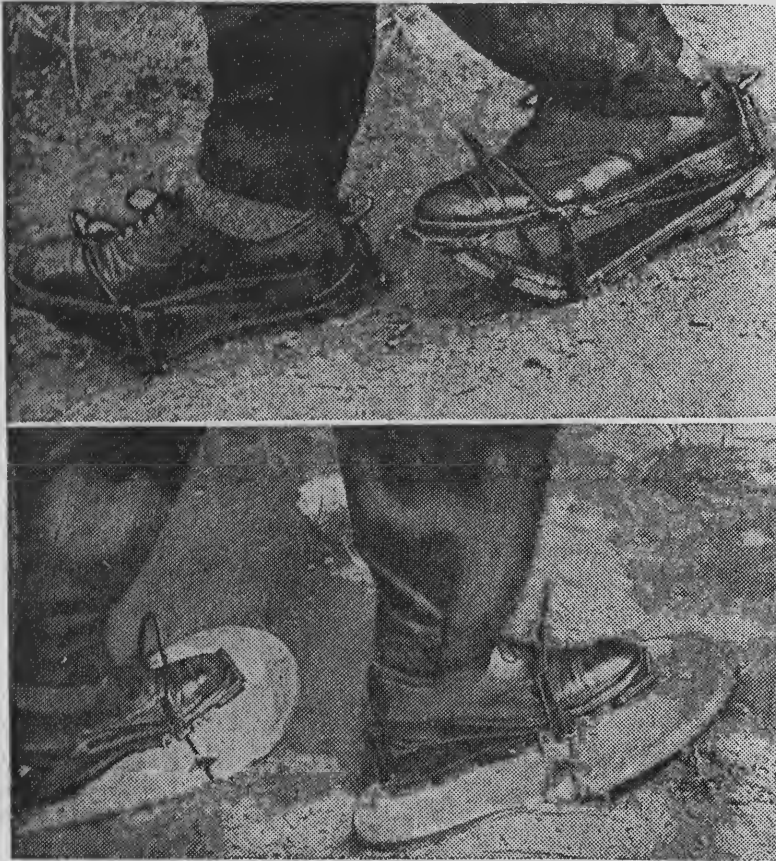
WINDOW ROCK, ARIZONA

AUGUST 1, 1950

TSÉGHÁHOODZÁNÍGI BÉESH BAQH DAH NAAZ'ÁNÍ ÁLAH NÁÁNÁSDLÍJ'

Ya'iishjáástsoh wolyéego 'ániid ndeezidígíí bini naakidi Damjigo 'azljj' góne' bikéédéé' Tségháhoodzánigi Naabeehó binant'aí béesh baqh dah naaz'áni ha'nínigíí 'álah náánáSDLÍJ'. T'áa hazhó'ó yá'át'éehgo 'álah 'azljj' dóo t'áadoo le'é baa ndahódoot'ijjii t'áa díkwíí shjj bá 'a'k'kéé' níi'nil nt'ée' 'éi t'áa 'át'é bibahodooshzhiizh, 'a'ltso baa ndahast'ijjigo t'áa'osdee'.

Naabeehó yá 'agha'diit'aahii nilínigíí dó' níyá. 'Éi níléi binaanish tádít'i'góo yaa nahas-ne' 'éi kojí'nályééh biniiyé Indian Claims Commission wolyéii naaltsoos bee biyaa ndooltsoosj. 'Éi kót'éego naaltsoos yee niyíítsóós lá'.



Hakee' baqh naaznilgo bee na'adáhigíí 'át'é kwii naaltsoos biká'ígíí. Bilagáana 'a' níléi tónteel wónaanídi yinaalnishgo díj' ts'áadah nááha ijiní. 'Áko shjj ts'ídá bini' beelt'ée góne' 'át'éego 'áyiilaa. Bik'i dah jizinígíí t'áa hó jinízinígíí 'át'éego naalkid. Bidah góyaa bee joogáatgo bidáahjigo deg 'ájii'jjh. Niinah gódeg joogáatgo 'éi bikétaljigo deg 'ájii'jjh. Jó 'éi 'ákót'éego naaltsoos bikáá'.

Neeznáadiin dóo bi'qq naaki nááháidqá' Wáashindoon díí kéyah bikáá' Naabeehó kéedahat'ínigíí Naakaii biyaa hají'q siljj' ní. 'Áko 'íidqá' 'aha'deet'q niljjigo naaltsoos bikáá' yízhí 'adaalyaa ní. 'Éi naaltsoos bee 'aha'deet'ánéé 'ánigó díí kéyahígíí díkwíí shjj 'a'qq 'át'éego bikáá' dahooghan 'a'qq dine'é daniljjigo. 'Éi t'áa 'a'qq kéyah yikáá' kéedahat'ínii bíi' daniljjigo. 'Áyqádqá' hool'áágóó bini' t'áa 'ákót'éego bikéyah dayit'jj dooleet, kót'éego bee 'aha'deet'q ní. 'Aadóo wósh-déé' hodeeshzhiizhí tseebííts'áadah dóo bi'qq hastáadiin dóo bi'qq tseebíígoó yihah yéé biyi' Hwéeldi hoolyéedi díí k'ad naaltsoos sání da-bidii'nínigíí bee 'ahanáá'deet'q, díí naaltsoos bee 'aha'deet'ánigíí 'inda bee t'áa na'níle'dii kéyah nihiyaa haat'q siljj'. Naabeehó kéyah yikáá' kééhat'ínéé t'áa 'a'ní'ídoó baa ndee-t'qago yikáá'jj' dah ndahidiikai. 'Éi k'ad t'ah ndi t'áa 'ákóníítsóhigo yikáá' kéedahat'j. 'Áko 'éi bee nályééh dayidíiki ní Gha'diit'aahii.

Indian Claim Commission naaltsoos hayaa niiltsoozgo t'áa hó hahgo shjj Naabeehó bikéyah nt'ée' dazhdidooniit. 'Éi 'ákódajilaa dóo 'inda bik'é Naabeehó dine'é bá niná-dazh'doodléet.

Díí k'ad ná'ílyé ha'nínigíí t'áa 'aaníí 'ákó-néehgogo Naabeehó t'áa yíl'áá nt'ée' t'áa 'a' bizhi'go bá niná'doolyéet. T'áatá'i jinítínigó há nináda'iilyéhigíí 'éi dooda. Kéyah nihiyaa haat'ánéé nihaa ndidoot'áat dajiníí shjj ndi 'éi dooda shq'shin. T'óó 'ániná'ílyééjigo 'éi t'áa bihónéedzq. Daashjj honííttéelgo Naabeehó dine'é kéyah yikáá' kéedahat'jj nt'ée'. 'Éi Bilagáana 'a' Malcolm F. Farmer wolyé 'éi neidootkah biniiyé ndeeshtéet ní 'éi díí Gha'diit'aahii nilínigíí. Díí Bilagáana Farmer wolyé ha'nínigíí 'éi kojí tónteel bibqahjí San Diego hoolyéedi t'áadoo le'é níléi t'áa 'a'k'idqá' danilíinii danil'ínii yá sídá jiní. 'Aadóo díí Bilagáana yígíí diné yitahgóó binaanish naat'igo díkwíí shjj bináahai jiní. Diné shjj 'a' t'áa yit'

'ahéedahólin. 'Íishjqq kóó nihitahgóó tádígháahgo t'áa 'awotí bee biká' 'anáhhah dooleet 'ei hastóí danoh'íinii t'ah nahdée' ndahazt'íií nihiit béedahózinígíí. 'Índa níléi kéyah bikáá' kééhwiit'jj nt'ée' dadohnínigíí bibqah 'ahééhool'áadi hooghan bíba' da t'ah ndadeez-tqadígíí bee bi' dahóhne'. 'Aadóo t'áa ha'á-t'íhii da t'áa bee 'éedahooz'jgi 'adaat'éhigíí t'áa 'a'ltso bee bi' dahóhne' jó níigo gha'diit'aahii nilínigíí yee haadzíí'.

'Aadóo níítsq 'álnéehgi dó' baa dahwiinís-t'jjd. 'Áájí t'éiyá tsosts'idi míil dóo bi'qq 'ashdladi neeznáadiin béeso bá ch'ideet'q siljj'. 'Áítséedqá' naakidi míil dóo bi'qq 'ashdladi neeznáadiin béeso yá ch'ideez'qá nt'ée' 'éi ná-hást'ei sinil ha'níigo dah naháaztánigíí. 'Áko t'áa 'ahíoltq'go neeznáadi míil bá ch'ideet'q siljj'. Díí Bilagáana níítsq 'íit'j ha'nínigíí béesh baqh dah naaznilí 'a' doo dayoodlq da. 'Áko ndi bee yidooltseet'j t'áa doo bééhózin da. 'Áko ndi níléi 'a'ltso náshjjhgo naha'ttin bída'neel'qahigíí 'a'ltso 'ahínideidzoh. Nahdée' 'ahéelt'e' ndahastáanii t'áa 'a'ltso bééhózin. 'Íishjqqshjj díízhini ndahastánigíí 'aláahdi 'anéelt'e' dooleet. T'áa 'aaníí 'ákót'éegogo 'éi t'áa 'aaníí díí Bilagáanii níítsq 'áyiilaagíí bee 'át'ée dooleet. 'Áadi shjj 'índa bééhózin dooleet.

Hastóí béesh baqh dah naaznilígíí dó' 'a' bitadahaasdláa'go nahat'á díkwíí shjj 'a'qq dayit'éehii yindaalnish dooleet hodoo'niid. 'a' 'éi díí bik'ehgo na'nilkaadí ha'nínigíí yinda-doolnishgo diné bini' bidaat'ée góne' 'ádei-doolíit biniiyé niho'dee'nil. Díí bik'ehgo na'nilkaadí ha'nínigíí 'éi níléi dqajj' ch'ínináa-hoolzhiizhjj' t'óó níhá dah nááyíizt'q Kéyah Binant'aí ha'nínigíí. 'Áko ndi k'ad kodóó 'aqj' t'áa 'íiyisíí baa ndaah't'jj dooleet níhí-nish'ni níhiit'ni lá 'áadéé'.

TRIBAL COUNCIL MEETS

The Tribal Council held a meeting during the second week in July. It was a very good meeting, and the Councilmen worked very hard, covering all of the items on the agenda before adjourning.

Mr. Narman Littell, the Tribal Attorney was present at the meeting. Mr. Littell gave a report on his work in connection with Navajo Claims which will be presented to the Indian Claims Commission.

He pointed out that, 102 years ago when the United States took over this region from Mexico, our country signed a treaty with the Mexicans. According to this treaty with Mexico our country was to leave the different peoples living in this area in possession of their land. But in 1868 when our government made its treaty with the Navajos, it used force to take away a large part of the land that the Navajos had formerly occupied. Mr. Littell said that the Navajos formerly occupied nearly twice the area they now occupy. The Claims Commission will be asked to set the exact boundaries of the land formerly occupied by the Navajos, and then pay for any of this area that is not in the Navajo Reservation.

Claims can be made only for damage against the Tribe, and not for damages to individual persons. The Navajos cannot get back the land they claim, but can be paid for it. To help find out what areas outside the reservation the Navajos formerly occupied, the Attorney will hire a man by the name of Malcolm F. Farmer. Mr.

(Continued on page 2)

NAHAT'A T'AA NDAAT'I'IGI NIHITS'AA' DAH HIDIYÁ

Deeshchii'nii — Chilchinbito, Kayenta, Ariz.
Council and Advisory Committee Member

Díí náhást'éí sii'nílgíí naghái Tségháhoodzánígi 'álah náádoohdleeł nihi'doo'niidgo biniy'é kodóó 'ákóó n'ya. 'Éí Ya'iishjáashchilí naadiin hastáágoó yootkááéedáá' 'áadi 'álah siidlíí'. Tágií 'álah siidlíí'.

Bilagáana 'a' níłtsá yíká nahodoolaał, 'áa-ji bił 'ééhózin ha'nígo 'éí baa ndadit'ííł bi-niiy'é 'ahíikai dazhdíiniid. 'Áko 'éí 'ákódzaa. Níł't'éé' naghái 'ahééhéshíłhdéé'go Bilagáana léi' 'ákwii n'ya. 'Ákwe'é díí níłtsá 'ííł'igi bi-nidayizhdééłkid. Ha'át'éego 'ánit'íł dabiiniigo. Tin t'áa yíłtsaii, yilzhóólí 'éí níłéi k'os bikáa'di chidí naat'a'í bee niyígháago 'áádéé' k'osígíí bik'ííł' naalzaso 'áádóó nikidahałt'ííł níí lá.

'Áko la' díí k'ad doo 'asohodéébéézhgóó di-báa' nihida'niighá. Nahasdzáan t'áa 'íiyisíí nihits'áá' nááltséi. Dóó ch'il 'ádaadin dabizh-díiniid. 'Áko t'áa daats'í bee nihadi'díí'ááł. Nihá binidíłnishgo nihee nahodoołt'ííł dabizh-díiniid. Díkwíí lá bik'é nanilnish lá 'ákódaa-t'éegi dabizhdíiniid nt'éé' néeznáadi míł b'áq-hilí níí lá. 'Áko lá ts'ídá t'áa 'ákónihidíłłíł ni dabizhdíiniid. Ła' t'áa doo nihit 'adaani da ndi 'éí ha'át'íí lá díí náhidizíłd bii' naa'ahóo-hai nda'adleełgíí la' bini ndahałtin łeh nt'éé'. 'Áko t'áa la' nihit chodahooł. Bini' 'éí 'áłtsé ndadidoołt. Bikée'di t'áa 'íiyisíí chooł 'ádaas-díłdgo, 'áadi la' 'inda níłtsá 'álnéhiígíí nihá binijilnishgo yá'át'ééh. T'áa bich'íłgi la' 'éí doo tsik'eh da, ch'ééh dadíi'niid. 'Éí shí kodóó ch'ééh 'ákódíłniid. Doo baa nda'ahozhdíłł'ígóó níłááhdéé' Bilagáana 'ániini t'éiyá t'óó bik'ííł' jideezhjéé' t'áa 'íiyisíí dajoodłáago. Ha'át'íí lá t'óo la' nihidíleeh níłłi la'. Díi yee' k'adéé 'adaho'niit'íł. Ninádaahałt'íłhée baa dahwiishzhiizh. Ts'ídá la' 'ákóne' nahałtin 'ádeeshłíł jinií lá. Jó 'akonee' t'óó nihizhdi-leeh. 'Áádóó níłááhgóó diné béeso bídadéé-t'ííł t'áadoo deinihił 'a' bits'áá' ndadiniit'aah. Doo la' shíł 'ákót'éé da t'áa ch'ééh díłniid. Doodago 'adíni 'ei, bini' dibáa' da'aghá dinígo 'adíni dazhdíiniid. 'Áko t'óó badazh'deez'á. Naakidi míł dóó bi'q'q 'ashdladi neeznáđlin bich'íł' ch'ídadziz'á. 'Éí l'á da'jist'ííł'.

Níłéi 'ahééhéshíłhdéé' kodi níłts'á 'íidoolíł biniy'é 'áádéé' dah diiyáago t'áa łáhadi 'ahéé-íłkidígíí. tsosts'idiin dóó bi'q'q 'ashdla' nihaa nááyíłłbiih lá. K'óó nihikáa'góó bił tá'dít'áah-go t'áa 'ákót'é dóó níłéi bighandi nádzáají. 'Ákot'éé lá ndi t'áa bídajíłkeed. Ła' t'áa

ch'ééh doo nihit 'adaani da ndi. Níłéi Na'nizhoozhí níwohji, hoodzo t'óo'di diné kéedaha-t'íini t'óó tó bá ndahageeh lá. Tó bá ndaha-geehgo 'éí bilíł' deidláá lá. 'Áko ndi ch'il 'éí t'áa 'ádaadin lá. 'Ei 'ákóó ch'il biba' 'ádaa-t'éhiígíí t'éiyá deitchozh. Ha'át'éhégoó da ch'il deenini bisq' bił ndaayolígíí t'éiyá deiyáá lá. Tóshjeeh danitsaagíí tó bee bá ndahageeh lá.

T'áa 'ániit'é 'ákót'éé dooleet dajiniigo ha-'aahgóó béesh bee dahojoolne' wókeedgo. 'Áádéé' t'áa tsíłłgo hane' nahodoodleeł daji-niigo t'áa 'ádingo naakijí ch'ééh nihee 'ada'az'á. T'áadoo hane' ndei'nii' da Wáa-shindoondéé'.

Jó díí nahasdzáánigíí t'áa yíłtseii silíł. Doo nahałtin da 'éí b'q'q. Díí nahałtinígíí ts'ídá 'éí t'éiyá bee yá'áhoot'ééh. 'Áko t'áa 'át'éé nt'éé' nahałt'a t'áa ndaat'i'igi ts'ídá t'áa 'át'é t'óó dah hidiiyá nahalin k'ad. Naaltsoos b'q'q dah łichí'íł yéé ndi t'óó t'óó dah hidiiyá. Díí nahał-tinígíí 'ádingo nahałt'a ts'ídá t'áa ndaat'i'igi, ts'ídá t'áa ndanideehigi t'áa 'ałtso t'óó dah hidiiyá. 'Atiin yéé ndi t'óó ndahaazhchx'p' t'áa níłéi Na'nizhoozhíł. Hadahwiisdááz t'éiyá da'aghá. Hodit'ée'go 'éí chidí naa'na'í 'ákóó łeezh neiziidgo yá'át'ééh nt'éé'. Díí hóótseii-go t'áa hazgango 'éí łeezhigíí naadziidgo t'óó séi 'adahale' łeh lá. 'Áko doo bihónéedz'áq da lá. 'Áko 'atiin binda'anish yéé ndi t'óó dah hidiiyá níł. Nahałt'a t'áa ndaat'i'igi ts'ídá t'áa 'ałtso t'óó dah hidiiyá. Díí níłts'áhiígíí ts'ídá t'áa 'éí t'éiyá nayiłnaa' nt'éé' lá.

Táa' yiskánidáá' 'éí níłéi Na'nizhoozhí wóshch'ishgi 'álah 'azłíł. 'Áájí kéedahałt'íini dibé nihá tó bá ndahageeh dooleet daaniigo yiniy'é 'álah silíł' lá. Na'nizhoozhí wóshch'ish-gi 'álah 'aleeh ha'nígo yiniigo ha'át'íí lá. Díí Tségháhoodzánígi bii' 'álah 'án'adleeł biniy'é hooghan si'ánigíí sh'q' haa yit'éego t'áa 'áhoo-dzaadi 'álah 'aleeh dooleet díniid. Ei yee' Na'nizhoozhí wóshch'ish hani'q'q' t'óó 'ayóigo da'adłani bee hashbéezh łeh. Hád'áá' lá 'ákót'éegi yáa da 'a' yidzaa t'áa dishni ndi t'áa 'áadi dazhdíiniid. 'Éí 'áadi 'álah 'aleeh ha'ninéegi niheekai. Nt'éé' t'áa 'áhoodzaagi t'áa 'atiin b'q'qhgóó tsin yaagi diné haal'á. T'óó yádaati'. Kwe'é díí daashíł honíłtsogo diné kéedahałt'ínigíí díłgo tó bá ndahageeh dooleet ní Bilagáana léi'. 'Éí 'ákwe'é l'á da'a-hizhdoo'niid. 'Áko níłááhgóó da'adłani 'a' h'áadaadzih. Tóósh t'éiyá deiyá dibé daaniigo hadahadziigo yaa ndiikai. Wónáásdóó Bi-lagáana yéé yida'nii'íłd. Yáa da hoł bééhózingoósh t'éiyá. Doo hanii 'ázhdíłłkóóhgóó 'éí dibé yisdá deeshnił jini. B'q'q dah łichí'íł nah-déé' biniy'é dah siłtsoozgo kodóó t'óó binii-t'aajíł' dibé náas kójiłł' dooleet. 'Éí 'ádingo dibé bik'édí hółłógo lá 'éí dibé tó bá naagée-go yá'át'ééh ni daaniigo hááhgóóshíł hada-hadziig da'adłani. Dayódziihgo biniinaa Bi-lagáana yéé t'óó nahgóó yik'ee taoskai.

'Áko díí nahodoołt'íłgi t'óó 'ahayóí béeso bik'é ndazhdeez'ánigíí, jó 'éí 'éiyá naghái Naat'áanii Nééz wóshch'ishji Tsé Bit'a'í hool-yéhídóó dego naghái Bis Dah 'Azká hooly'éé dóó naghái Tsé 'íí'áhi hooly'éé 'áájí nahodoołt'íł. 'Áádóó k'ee'q'q hodoolzhish dazhdíiniid. 'Ákwe'é t'áa 'íiyisíí diné bide'adahoot'é. Łahgóó dibé dibáa' dabighá dajini. 'Áko 'áádóó k'ee-'q'q hodoołt'íł dajini. Hayooch'íłd shíł béeda-hodoołt'íł jó t'óó daniidzin 'a'. Jó k'ad baa ntsínááhákeesgo díí k'ad kodóó díł b'q'q dah łichí'íł biniy'é dah siłtsooz yéé, ch'í'ii'niit'go 'aadéé' kót'éé dooleet ha'ninéé k'ad t'áa bi-ni'ídi bidahidikaad dibé. Jó kót'é. 'Ayázhí yéé ndi t'óó łeeh náakai. Naadiin dahidédlo' ndi doo bídáaghahgóó t'óó níłááhgóó dibé

ndaakaigóó 'akéé' ndaakai. 'Áko díł b'q'q dah łichí'íł t'áadoo biniyéhigóó 'éí t'áadoo yinaol-nishí da níł. 'Áko doo daniidzin da dadíi'ni díł tseebíígíí biyi'. T'áa níwohji 'ahoolghango yá'át'ééh. Jó t'áadoo binináájólnishí da. T'áa-doo baa dzíist'íł le'í da, 'ádin. Ch'ízhdi'yoonił daats'í biniyéhéé 'áko t'áa haláq'ji' doo na-hałtin dago dibéhéé yaa nahodidá. Chil 'ádaa-din dóó tó da 'ádaadin. 'Áko díł bik'ehgo na-nilkaad ha'ninígíí k'ad doo chooł'íł da silíł. 'Áko t'óó yóó 'ahoolghanji la' yá'át'ééh b'q'q dah łichí'íł, 'inda łigai ha'ninígíí dó. Jó t'áadoo biniyéhé da. Doo bik'ehdi nda'aldeeh da silíł. T'óó tsist'íł aa yá nahalin silíł. 'Áádóó lá haa náánál'íł dooleet, jó t'óó nahgóó kónál-yaago t'éiyá yá'át'ééh. Nihidine'é daashíł néel'áá' díł naaltsoos dah łichí'íł bíneshdin daani ndi, ha'át'íí lá 'éí yee' diné t'áa dahi-náago ch'íłdiitahgóó dah yiniłka'. Koyee' 'át'éii 'át'é 'ei b'q'q dah łichí'íł ha'ninígíí. Ha'át'éego lá 'éí bíneshdin jini dooleet. 'Éí yee' bááhádzidii 'át'é. Béesh bich'ahii, 'inda Nááts'ózí da 'anaa' daazł'íłéedáá' 'éí 'ííd'áá' hadidzaii 'át'é. T'áa lá 'aaníł doo 'anaa'góogo, t'áa 'ałtsoni nihit hóshégo nihá hoot'áałgo biyi'gi hadilyaago 'áko lá 'éí nihit yá'ádaa-t'ééh dooleet nt'éé'.

'Áádóó hastóí béesh b'q'q dah naazniligíí díł 'aak'eego bá 'anáadadi'yoo'nił ha'nii nt'éé'. 'Éí 'éí níłéi d'q'qgóó 'anáadoot'á k'ad. Diné 'a' 'ádaaniigo 'éí t'áa 'éí nináadoo'nił daani. Háa-lá 'éí nahałt'a t'áa 'ałtso yikék'eh dahooł. T'áa 'aaníł 'ákót'é. 'Áko t'áa bihónéedz'á. 'Áádóó díł Sam dah sidáagi 'adahwiis'áágóó bini' t'áa 'éí dah sidá daani diné. Tó Dík'óózh dó, 'akéédóó dah sidáhigíí. Diné t'áa 'ałtso yéedahósingo 'ákódaani. 'Áádóó binaagóó t'áa háłida hanááhodeezts'íł ndi t'áadoo díł naha-t'áhigíí yikék'eh hoo'ini da, doo dabíłghah da. 'Áko t'áa 'aanígóó 'ádaani diné díł bini' t'áa 'éí dah ninááházat'áq dooleet daaniigíí. Łah-góó 'éí t'áa náánáł'á' nináadadood'nił dajini, 'áko ndi 'éí doo bihónéedz'áq dago 'adajini. 'Índa 'a' níłéi Tó Naneesdizi góyaa dah dazh-díłnih. Maxwell Yazzie dajini. 'Índa Scott Preston dajini. 'Éi yee' diné t'áa dahináago ch'íłdiitahgóó dah deiniłka'go 'atah kót'éego ndahałt'áa nt'éé'. 'Éi t'ahdoo 'ád'q'q táada-dzigis da 'ákót'éego bii' ndadzis'na' yéé. 'Ákó-daat'éhigíí t'áadoo 'ád'q'q táádzigis t'áa bee j'łchxon nahalingo lá ha'át'éego 'ádashnidaah dooleet. 'Éi 'áádéé' baa ndziskai yéé t'ah ndi bee hak'í dahat'ááh. 'Áko sh'q' ha'át'íł bini-náadazhdookah. Doo bihónéedz'áq da 'éi. Na-gháidéé' 'Ásaa Na'aziid wolyéii biniik'eh nda-jishnish yéé, jó doo 'a' 'áají' 'anáázhdoodáł da. Doo 'a' dah náázhdínóodał da. Jó 'éi dahwiit'íłgi 'atah diné bich'íł' ndadzisdzil dóó 'atah diné bich'iy'q' bitah ndajizhlizh. 'Éi sh'q' 'éi ha'át'íł biniy'é 'atah dah náádzisdáa doo-leet. T'áa béedahózin doo 'ákwii 'atah ndaash-nish yéégo 'éi t'áa 'áko. 'Éi kóji t'áa diné k'eh 'iináájí 'áájí yá yidadiilkaali jó 'éi t'éiyá dah naháázat'áago yá'át'ééh. Diné bidoołchx'q'łii 'át'éi 'éi t'áadoo 'áají' dah dajinił. Ts'ídá diné bił yá'ádaat'éehii, diné yích'á deidéelni'ii, nahałt'a yá'át'éehii, bee 'iiná yá'át'éehii, ts'íłh naaghái, bik'eh hózhóón daníłini, 'éi nihá hádaat'íini jó 'éi nihá dah naháázat'áago 'éi yá'át'ééh. 'Ákot'éego 'éi nihit yá'át'ééh doo-leet. T'áa níkééhoniit'íłdjíł' 'ákót'é. Naalyéhé yá naazdáhí da béeso baa dajiniłłgo bił nda-hodzigizgo 'atah dah dínéeshdał dajinigíí 'éi doo 'a' dah náádzhnóodał da. Ts'ídá ba'áne' béedahózingo biyi' ndahazt'íł 'éi k'ad bini' dah ndaháázat'áago 'éi yá'át'ééh. 'Ákódaa-

(Continued from page 1)

Farmer runs a museum in San Diego, California, and has already spent several years working among the Navajos. He will appreciate any help the old folks can give him in looking for old hogan sites and other evidence of former occupancy by Navajos of areas in which they no longer live.

The Council voted to appropriate 7500 dollars more, in addition to the 2500 appropriated by the Advisory Committee, for the rain maker. Some Councilmen said that they did not believe that the white man could make it rain. It would be hard to prove one way or the other right now, but at the end of the summer it will perhaps be known what the rain maker accomplished. In different parts of the Reservation the rainfall is measured from year to year. If it is much greater this summer than it usually is, then there is a good chance that the rain maker is the one who made the extra rain fall.

Several committees were set up to handle tribal business also, and one will make a study of grazing regulations in an effort to settle the problems that confront the people in this regard. You will remember that the Secretary of the Interior has advanced the date another year with regard of grazing regulations. But he said that he hoped the Navajos would really get busy on this matter right away.

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t'éégóó t'áá 'aatsogo nihónidahalkaahgo 'át-t'qá baa ninádazhniltin. Jó kóó kót'éego k'ad nahat'a naat'i, 'akon. Háálá baa yáhasin ntsaii 'adaat'é 'akódaat'éí. Ła' 'éí 'akódaat'éí doo béedahoniilzin da. 'Áko t'áá 'iisíí t'áá dílzíngó nihinant'a'í dahólóqgo 'éí yá'át'ééh. 'Índa nihinant'a'í nihidísinií jó 'éí t'éiyá baqah hadahaas'nilgo yá'át'ééh. 'Ákohgo t'áá haada 'át'éé dooleet dó'ósh łi. Bíká chodahwiil'í, 'akódaat'éhígíí. Doo t'áá shí t'éiyá 'akót'éego baa saad honishłóq da. Díí yee' diné t'áá ní-kénáhoot'íjdj' 'akót'éego yaa hahóót'áii díí 'éí baa hashne'.

WE ARE STALLED

By Deeshchii'nii, Chilchinbito, Arizona

A meeting of the Advisory Committee was called at Window Rock for the 26th day of June, and being a member of that committee I went there. The meeting lasted three days.

We were called together to meet with and discuss the work of a white man who knows how to conduct a ceremony for rain. Some white man came up from Phoenix. The Committee questioned him about the rain making, asking him how it is done. He said that one takes some powdered dry ice, goes up in an airplane and sprinkles it on the clouds. Then it rains.

We're really hard up for water. The whole earth has really become dry on us, and we told him that there is no forage, and that he could perhaps do something for us. The Committee told him to work on it and make some rain. He was asked how much the work would cost and he said it would be 10,000 dollars. So he was told to go ahead. Some of us didn't approve of it because in this month of July it usually rains anyway. So there was still hope. Some advised waiting out the month of July. If no rain came, then it would be all right for the rain maker to start work. We said that it didn't seem logical to use the rain maker before the end of July, but we were overruled. I was one of those who advised that we wait until the end of July. The Committee paid no attention to this advice though. They really believed what the white man said, and went for him in a big way. It seems to me that he is trying to hoodwink us, because it rains in July anyway. It's just about time for the rain to start. However, he said he would make it rain during this period. So you see he's just hoodwinking us. It's the rainy season anyway. The people have an interest in the Tribal funds, but here we have appropriated some of this money without their knowledge. I said that I didn't approve of that, but no one heeded me. They told me that I was way off the beam, that what I was saying was equivalent to saying just let the drouth continue. So the man was hired. Twenty five hundred dollars was appropriated for him. They approve that.

If he starts from Phoenix he gets seventy five dollars an hour. Even so we asked him to do it, although some were opposed. Over there on the other side of Gallup, outside the Reservation line, water is being hauled to many of the people. They are hauling stock water. But even so there is no forage. They're just eating last year's withered grass. In some places they're just eating the dried up tumble weeds that blow around.

Our condition was described to Washington by telephone. An immediate reply was requested, but we spent two days waiting in vain for it. We got no reply.

This world has become dry, because of the lack of rain. Conditions are good only with rain. So now all of our planned operations are at a standstill. Even the roads to Gallup are terrible. They're full of great holes. If they were damped a caterpillar tractor could fill up these holes. But with the road dry as it is, grading will only make sand. So even the road work is at a standstill. Rain is the only thing that can keep things moving.

Three days ago we held a meeting over this side of Gallup. The people who live over there met to request that water be hauled for their sheep. When I heard that they were holding a meeting over there I asked why they did not hold it over here in the Council House at Window Rock. As I know, over the hill this side of Gallup there are usually drunks lying all over the landscape. I pointed out that one can accomplish nothing over there, but they insisted. We went over there to that meeting. And there were a lot of people gathered under the trees alongside the road. Talk was going on. Some white man was saying that in this area there would be four places to which water would be hauled, and this was agreed upon. Nasty remarks could be heard coming from here and there among the drunks. They were saying that the sheep cannot live on water alone. Finally they got to the point where they began cussing the white man. They asked him what the heck he knew about sheep anyway. A drunk said, "What does that white man think he is, saying that he will save the sheep? Here's the Special Regulation ready to take the sheep away, and here's this white man talking about saving the sheep. If there were no such regulation, then we could feel sorry for the sheep," said the drunks, shouting and yelling. Because the drunks were cussing at them the white men just walked away.

This money was set aside for the rain maker, and he will start over on this side of Shiprock from standing Rock up to Newcomb and on east to make rain. And then he will spread out his operation from there. Over there the people are hard up and the sheep are suffering from thirst. So the rain maker was told to make the spread out from there. Some of us want to find out if he's a liar. As one thinks about it, this Special Regulation would take away some of our sheep, but the drouth is taking them away anyhow. Even the lambs are runty. They weigh no more than twenty pounds and they just tag along after the herd. So there's no use in having this Special Grazing Regulation. So we over here in District 8 say that we do not want it. It would be well to throw it out. It has no further purpose. It lies in ambush for nothing now. It was intended to reduce sheep, but the drouth is doing that. There's no forage or water. So this grazing regulation has become useless. So now's the time to throw out both the Special and the General Grazing Regulations. Some say that they are used to the Special Grazing Regulations, but this is something that is just driving our people alive to hell. How can they speak of being used to such a thing? These are some of the things that came up before us during the war with the Germans and the Japanese. If there had been no war, and if things had been going well with us, this regulation might have been all right.

And there was an election of the Tribal Council to come up this fall, but it has been put off until spring. Some people say they want to keep the same Councilmen, because the present ones are all informed about the different programs. That's a fact, and it can be done. And people all over are in favor of Sam going in for a second term, with Zhealy Tso as Vice Chairman. All of the people who know him say that. Any others who come up as candidates and who are not fully informed about the different programs cannot come up to the requirements. So these people are right in asking for reelection of the present Council. In some places people are asking for some changes, but I don't agree. Some people are pointing down toward Tuba City, saying they want Maxwell Yazzie or Scott Preston. These were some of the very ones who started driving the people alive to hell. They haven't yet cleansed themselves of the contamination they got from the part they formerly played (in the Collier administration). How can people like this who still smell of the part they played, and who haven't cleansed themselves of it, be the Chairman? They are still accused of the faults they committed. What kind of leadership would they show? I don't agree with them. We say that anyone who worked with Fryer can have no more part in the Council, nor can they be Chairman. We ourselves saw these men working against their tribe, and urinating on the people's food. Why should those people be reinstated? We want people who had no part in the former doings. We want those who really pull for the Navajo way of life. Don't put in

'IHOO'AAH BIDAHWIINÓH'AHII 'AHÉHEE' NIIHINISH'NÍ

Bob Talker, Shonto, Arizona

Díishj' kwii Tó Dínéeshzhee' hoolyéegi 'álah niidlí. Bilagáana 'asdzání 'ólta' binant'a'í ni-líí léi' nihaa níyáago ła' 'índa deiltsá. 'Índa 'ólta'jí béeso bá nanideehii yee nihił nahasne'go k'ad nihił béedahoozin. 'Azee'íł'íní ni-líí léi' dó' nihaa níyáago benáadahosiilzj'íd. 'Ałdó' 'azee'ál'íj'í béeso bá ninádaa'nikii nihich'í' náayiyíłta'. 'Áko 'éí nihił benáadahosdzin. 'Áádóó 'atiin binant'a'í niliinii nah-déé' nihich'í' nináánádzá. 'Ałdó' bíj'í honit'í'ii yee nihił nahasne'. 'Áko t'áá 'aatsogóó nihił béedahoozin silj'í'.

'Áádóó, 'akon, nihił díí k'ad 'ólta' niliinii baa hahwiil'á nahalin nt'éé'. 'Éí kóó 'ólta' danilíj'góó k'ad kót'éé dooleet nihił doo'niid. T'áá hazhó'ó baa 'ahééh daniidzj'í. Yá'át'éehgo niha'átchíní 'idahwiidoł'áát dadii'niid. Náás dínéesq nilí díí k'ad da'ólta'ígíí. T'áá 'ahanah nahalingóó yee niikaigo 'át'é niha'átchíní. 'Ahéhee'go haz'q. Kót'éego baa ntséskees shí. Díí hajool'áhígíí daats'í t'áá 'akót'éego baa ntsídadzikees. 'Índa naat'áanii danilíinii t'áá shq' 'akót'éego nihał nayik'í yádaałti'. T'áá shq' 'akót'éego naat'áanii t'áá'á'í nayik'í yáłti'. Sam shq' t'áá 'akót'éego yaa ntsékeesgo dah sidá, 'akon. 'Áádóó kodóó béedaháash-t'eezh danilíinii t'áá 'ałtso 'akót'éego shq' yaa ntsídaakees.

Aádóó díí k'ad náás yidiiskáqgóó haa yit'éé go kéedahwiit'í dooleet. Ts'ídá haa yit'éego niha'átchíní yá'át'éehgo dahináa dooleet. Díí baa ntsídeikees łá. 'Éí baq 'ólta' t'áadoo baqah daah'íní. T'ah nt'éé' lá díí k'ad kojí ha'át'íi da yidahooł'q'go, bidziilgo 'azee'ádaal'íj'í da yidahooł'q'go, ha'át'íi da 'ádaal'íj'góó biniyé t'áá 'ałtso bíł béedahoozingo, 'índa naaltsoos 'ádaal'íj'í da 'át'é daniiz'íj'go, kót'éego la' 'índa doo lá dó' yá'át'éehgo Diné kéedahat'íj' dooleet.

'Índa kojí Diné k'eh 'ólta'jí t'áá 'akónáá-nát'é, 'akon. Ts'ídá 'ahihooł't'é. Diné'ehjí saad bíhoo'aahii, jó doo t'óó jiní jiníinii 'át'éé da lá, 'akon. Diné bá néel'íj' dóó bá nabik'í-ťséskees. Áádóó diné díkwígóó shj'í 'akót'éego yínda'ídłkid, 'ólta'í sání danilíinii bídahwiidil'áát danizin lá. 'Índa Bilagáana nilíinii kojí diné ba'áne' nilíinii yidahooł'aah. T'áá 'íłłj'íd da'diits'a'go 'adahwiis'áágóó yidahooł'aahgo doo lá dó' yá'át'ééh da. Díí k'ad 'ihoo'aah wolyéii Wáashindoon yik'é nihał 'ach'í' na'íilé nilíinii 'éí ts'ídá 'ahéhee', nisin. Ha'a-aahdi nihał dah naháaztánii nihał nayik'í yádaałti'go, yá'át'éehgo náás nooséetgo daashj'í nízahgóó hoolzhish 'éí ts'ídá baa 'ahééh daniidzin. Shí kót'éego baa ntséskees, shidine'é.

Shinant'a'í danohłíinii, béesh nihqah dah naaznilií, díí kóní k'ad 'ólta' danilíinii t'áá ałtso 'át'éegi hazhó'ó yá'át'éehgo, t'áadoo ha'át'íi da bee 'ałgha'dit'ááh nilíni yá'át'éehgo nabik'í yádaałti'. Bilagáana 'idahooł'aahjí diné bizaadígíí, kojí t'áá 'ahihooł't'é 'ahideet-náago. T'áá 'éí nihich'í' nináólta' nahalin ndi

(Continued on page 4)

people who ruined the Navajos. What we want are people that will really be good leaders, and with whom most people will be really satisfied. And we want no one who bribes traders to help him get into office. We want men whose ideas are known to all. A person's sins will catch up with him. There are some of us who are open and above board. We want leaders who merit the respect of the people. And we want Councilmen who will respect their people. I'm not the only one who says this—everyone says it.

(Continued from page 3)

nanitt'ago 'át'éé lá shidine'é. T'óó nish'ijgo 'ákót'é.

K'óó naalyéhé bá dazhnídaágóó t'áá 'ahtso-góó 'ákót'é, 'ákon. Jó t'áá 'ahtsogóó yá'át'éehgo ha'át'ii da doo 'adaaníinii t'áadoo bii' si'áni, t'áá yá'át'ééhíí honít'i'jii baa nitsáhákeesgo, hazhó'ó nabik'i yáti'go, jó t'áadoo bahat'aadí 'ákót'éegi 'át'éego baa nitsáhákees. Ha'át'ii da yá'át'ééh honít'i'jii yaa naakaiígíí, 'ólta' níl'ijíí, diné bizaad wólta'jii, jó t'áá 'ahihooft'é doo la' 'aghá da. Kót'éé lá, shinant'a'í shidine'é.

'Índa, jó 'ákon, Bilagáana wolyéii naalyéhé yá naazdaíi, jó hazhé'é nahalin t'eh lá. Díí k'ad Bilagáana tsoh 'ákót'é, 'ákon. T'áá shí, jó 'ákon, shizhé'é shítní 'ákon. Daashíí nízáádéé' yee shéédahoosjíd Bilagáana 'adahwiis- 'áagóó. Jó 'ákót'éé lá. Bilagáana 'nléidéé' náhidinoobjítii t'áá'áhági 'át'éí, yá'át'ééh nahalingo nihitahgi 'ákót'éego náás nooséét nahalingo k'ad 'éí nishónigo naalyéhé niíníjaa'. 'Áko ts'ídá yá'át'ééh nahalingo nihá sídá, 'ákon. 'Índa t'áá 'ábi'di'nínigi 'át'é. 'Índa dinédóó dó' doo deinó'áah da. T'áá 'ahtsojii' ha'át'ii da t'íí' naal'jídigo naadlo' nahalin. 'Áko díí t'áá 'íiyisíí bini' nihqah sá bidiyoothéet nisin. 'Éí t'éiyá 'ákót'é, jó 'ákon. Jó 'ákót'éii Bilagáana yá'át'éehii, diné nahalinii, jó bihó-néedzággo ha'át'ii da yaa ntsékeesii doo t'áá 'ádzaaí 'ádooníit'góó, doo t'áá 'ádzaagi bich'i' ha'doodzihgóq, jó 'ákót'éé t'eh. 'Índa da diné 'ákóníigo, shoo ha'át'ii lá diní, jó kót'éego sél'á nahalin 'éí bee 'át'é. Jó 'ákót'éii ts'ídá shíí yá'át'ééh Bilagáana naalyéhé yá naazdaíi, jó 'ákon. Bilagáana Tsoh k'ad ts'ídá t'áadoo bahat'aadí yá'át'éehgo nihá 'aslá. Yá'á-t'éehgo nihá 'ashjaa'. 'Índa kodóó naalyé-híigíí ts'ídá la' baa ko'ile'go ha'át'ii da baa nahaniih. Yadiizini da ts'ídá baa ko'ile'go baa nahaniih. Bilááh la' báqah da'ilíí daat'ahgóó. Bitsee' hólóní dabidii'níinii yadiizini bee naaz-níligíí 'nléí daat'ahgóó hast'áq doot'izh, 'Índa díí' doot'izh da báq da'ilíí lá. Kojí 'éí t'óó k'asídáq' díí' doot'izh 'ádíí'ijgo nayiit'niih, 'ákon. 'Índa ch'it' t'ichxí'í naaki yáál báqah 'ilíí danitsaagíí, 'ákon. 'Áádóó t'áá 'ahtso t'áá ni' nahaa'nil nahalingo 'íí'í. 'Áko t'ahgóó t'áá 'íiyisíí doo chohoo'íigóó ha'át'ii da'ilíí, 'ákon. Jó 'ákót'é, 'ákon. 'Áko 'éí bee baa ntsáhá-keesgo ts'ídá t'áá baa ko'íí nahalingo baa ntsékees, jó 'ákon.

'Índa díí shí séz'igi, jó 'ákon, 'éí t'éiyá bee nihíí náahodeeshnih. Daashíí nízáádéé' naanish dabitziilii 'aadéé' baa déyá, 'ákon. Bilagáana bá na'anish wolyéii baa níyá, 'ákon. T'áá 'ahtso, jó 'ákon Sháq' Tóhí hooleyéegi kodóó ha'asdonigíí 'éí shí 'ásht'í, 'ákon. Ts'ídá shí binahash'áago Bilagáana bií 'ásht'í. Doo nihá yinahaz'áni da. 'Ada'iiztiingóó t'áá 'ahtsogóó tádíit'izh. Bilagáana ba nda'anishgóó yá'át'éehgo bá nijilnishgo haa 'ahééh nízingo, 'azh'q doo 'azdiits'a' da ndi, jaa' dijoolee nijigháa ndi yá'át'éehgo nijilnish ts'ídá bií jilíí nahalin t'eh lá. 'Áádóó 'Índa 'éí béesh nít'i' t'áá 'nléidéé' t'áá 'atah binaashnish nilí. 'Ák'óó 'atah tádishníish nt'éé'. Bellemont hooleyéegi kin ndaas'nilgo 'áají' 'anáánáásdzá, 'ákon. Ts'ídá shí 'aláahdi nahalingo Bilagáana bií ndaashnish kót'éé dooleet bií da'ahidish'níigo bií ndashishnish, 'ákon. 'Ákót'éego t'áadoo ndi 'ats'áá ho'deelt'e'é ha'át'ii da binijilnishgo béeso bee 'aha'ájí'í nahalin. K'ad k'ad hó-téego béeso bee 'ájí'í nilíí nt'éé'ii doo chohoo'íigóó baa yíní niyéé' lá. Naanish bits'áq-dóó shqah dah hoo'a'ígíí dííjígóó doo hash-t'ééj'í'néeh da nahalingo naashá. Nánósh't'ah

nahalin t'áá hooghan binaagi shinaanish naa-t'i' nádleehígíí. T'áá shí yá'ánisht'éehgo, náá-diisdzáa daats'i' haa'í yee' nániisdzjijhgo ná-nósh't'ah. 'Áko k'ad 'éí, dopda la' doo la' diné náoshdle' 'át'éé da lá, k'ad shq' haa'í'íit'éé dooleet, kót'éego 'ádaa ntséskees. T'áá shí naaltsoos yah 'anídeesh'aí. Bee lá nihoní'á ni. 'Azee'íí'íni 'ábidíiniid, jó 'ákon. T'áá 'ahtsojii' shiná'ookqah naazt'i'. Díí k'ad bee na'ákí yáti' wolyéii nihich'í' sél'á, 'ákon. Ha'át'ii da na'adlo' nilíinii jó doo sél'áq da. Ha'át'éegi da t'áá naaki nilíigo yájiit'go shíí t'áá 'aaníí t'áó doo yá'át'éeh da. 'Índa diné t'á' naazí 'ákót'éé t'eh, 'ákon. 'Áko ná't'áq'go názhnít'íí t'eh 'ákon. Naat'áanii danilííí ndi t'á' 'ákódaat'é, 'ákon. Díí 'éí t'áadoo binoolinígóó ntsékees nahalin. Sha'at'chini t'áá 'ahtso 'ákót'é. Shéédahonoh-sin díí Sháq' Tóhí binaagi, 'Índa Tó Dínéesh-zhee' binaagi. Kodóó Tó Dínéeshzhee' dóó 'nléí Dzit' Libáaijii' t'áá 'ahtsogo nihitah ndish-dááh, 'áko t'áá 'ánóhtso shéé dahonohsin. 'Índa doo ch'iyáán t'áá 'ádzaaí bee shiyaa hoo'a' da. Jó 'éí daats'i' bee 'át'é.

Jó díí k'ad Bilagáana kwe'é sídáhígíí, diné k'ehjí bá 'ólta'ígíí, bá 'ihoo'aahígíí 'ahéhee'go bá 'ihoo'aah jó nihidishní. 'Áko t'áá 'íiyisíí t'áá 'aaníí 'át'éegi 'át'é jó 'ákon Bilagáana wolyéii. Ha'át'ii da niha'áne' nilíinii bída-hwiil'aahii, naaltsoos nilíinii binidahwiil'aahii, jó 'adahwiis'áagóó t'áá 'ákót'é nihidishní, 'ákon. Díí kojí tsítkéí, ch'ikéí 'idahoot'aahígíí Sháq' Tóhígi Bilagáana bihoo'aah 'asdzáni nilíigo nihá dah sídá 'áldó'. 'Áko t'áá 'íiyisíí t'áá yá'át'ééh nahalingo ha'át'ii da bihoo'aah nilí. Daashíí nízáádéé' shq' dínéésánii shq' 'át'é nisin. 'Áyaaqáq' ts'ídá hazhó'ó baa ní-daah't'í, 'áyaqáq' ts'ídá yá'át'éehgo, 'ákó-t'éehgo hazhó'ó ha'át'ii da baa hwiinit'í, jó kó-t'éego yá'át'ééh, 'ahtah 'áásjít'óó. T'áá'á'í bee jilíí nahalingo ha'át'ii da nabik'iyáti'go yá'á-t'ééh.

WE ARE GREATEFUL TO THE EDUCATION DIRECTORS

By Bob Talker, Shonto, Arizona.

We are holding a meeting today in Kayenta. The white woman who runs the Navajo schools came to attend, and this is the first time that some of us have seen her. She told us about education appropriations, and we now are informed regarding this matter. A doctor also came, and we got acquainted with him too. He gave us the facts on medical appropriations, so we're informed about that too. And the man in charge of roads came up to address us. He gave us information regarding his work.

We have been continuously clamoring for more schools. We were told what the schools would be like. We felt very grateful. We feel that our children will get a good education. These schools of ours have expanded. Through them, our children have made a great deal of progress. It's a thing to be thankful for, and perhaps the other people here at this meeting feel likewise. I wonder if our Councilmen, our Superintendent and our Chairman Sam are all thinking along the same lines.

I wonder just how we will fare in the future, and just how can our children live well in the future. Some of us think about this. If our children learn medicine, trades, clerical work and other things then the people will indeed live well.

And the same is true with regard to the program for literacy in the Navajo language. It has equal value and importance. When you read in Navajo, you do not just get hearsay. I've had a chance to see this program at work, and I've given it much thought. A number of the people have asked about it, and a number of the old students want to learn it. Through this medium the white people can learn what is in the minds of the Navajos. It would be a fine thing if our children would learn both the Navajo and the English. We are very thankful for the money that the government spends on us for education. Our leaders in Washington have worked hard to help us with our problems, and we are grateful.

My leaders, you who are councilmen, take up these school matters for us without any quarreling. Learning English and learning Navajo are equally important. Anyone who is doing something of value to us, whether it be the people concerned with schools, those concerned with the Navajo language work, or those traders who really have an interest in and help the people, are all doing something of equally great value for us.

Some of the white people who are traders are like a father to a person. That is the way Big White Man here at Shonto is. He calls me his father. I am well known among the white people. The traders that have been here before the present one were all good men, but the present one is the best. He does what we want him to do. And the people are nice to him. He is easy to get along with. We want him to stay here until old age kills him. We cannot speak badly of, or behave badly to, a good white man like this one who is just like a Navajo. When I hear anyone saying anything bad about him I quiet him down. This is the kind of a white man to have as a trader. Big White Man is obviously a good trader. And he sells things at a fair price, even his canned goods. They cost more in many places. Take canned pears for instance—in many places they cost forty to sixty cents a can, but this trader sells them at slightly under forty cents. A large can of tomatoes costs twenty five cents. And other things are cheap. In many places these things are terribly high. So taking these facts into consideration, I think these are fair prices.

As for myself, I've done a lot of different work in my life, and I've had a lot of experience working for white people. I worked on blasting out the road at Shonto. I directed the work along with the white man. It was done as we thought it should be. I worked on many of these roads. If you are a good, dependable worker, working for a white man, he will like you and treat you well even though you may not know a word of English. And I've worked on the railroads. I worked on Bellemont when they were putting up the buildings there. I was a foreman, under the white man. That way, without getting fired, a person makes a lot of money. When a person makes this kind of money and then loses out on it it is bad. I was injured on the job, and to the present time I haven't recovered. Every time I think I'm well I start working around home only to find out that I'm not well. Now I've given up hopes of being well again, and I wonder what is to become of me. I'll send in an application. I have decided to do so, and have told the doctor so. I ask for help. This is a matter of acting to help oneself. I am not trying to deceive anyone. Some people do such things. Around Shonto and Kayenta the people all know me. I go among the people from Kayenta to Gray Mountain, and the people all know me.

And this white man sitting here who teaches the Navajo language—I want to thank him. White people are all right when they really come to help the Navajos. From this written language we learn the things that are in other people's minds. There is a white woman here at Shonto for the purpose of teaching the young men and women. So this program is really something worthwhile. It can grow into something really big. So therefore, consider this matter with care. Get together and discuss it.

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

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THE LONG RANGE BILL

In the pages which follow you can read S. 2734, The Navajo-Hopi Rehabilitation Bill. This bill became law when the President of the United States signed it on April 19, 1950. This bill does not provide any money itself, but it authorizes Congress to appropriate a total of \$88,570,000 over a ten-year period to help make the Navajo and Hopi people self-supporting.

The bill is written in a difficult way, as all laws are written, so it might be well at the very beginning to point out the main things that will be done as provided according to this law. They are:

1. Work will be carried on to save soil and water, and to make the range better.
2. The 78 irrigation projects already in existence on the reservation, will be completed or made larger.
3. Timber, coal, minerals and other resources on the Navajo and Hopi reservations will be studied to find out how much of such things the Tribes own and to work out plans for using them.
4. Money will be provided to develop industries and businesses.
5. Money will be provided to help more Navajos and Hopis find jobs off the reservation, and to help people get started who have moved away from the reservation to live.
6. Money will be provided to put more land under irrigation at Parker, and to help Navajos and Hopis who want to go there to become farmers.
7. Money will be provided to build roads on the reservation.
8. Money will be provided to put in telephones and radio communication on the reservation.
9. Money will be provided to develop more water.
10. Money will be provided for a loan fund with which to help Navajos and Hopis get back on their feet, or start up farms and businesses.
11. Money will be provided to build new hospitals and sanatoria, and to improve those already in existence.
12. Money will be provided to make the schools on the reservation larger. It will make some of the present day schools into boarding schools.
13. Navajos and Hopis will be given the first chance at jobs that become available on all projects authorized by this law, and outsiders will be hired for jobs only when there is no Navajo or Hopi who knows how to do the work involved.
14. The Navajo and Hopi Tribes can lease any of their lands if they want to for such things as trading posts, missions, schools and other purposes. The leases can be good for as long as 25 years. At the end of 25 years they can renew the lease for another 25 years if they want to. The Tribes can lease their lands in this way with the approval of the Secretary of the Interior.
15. This bill authorizes the Navajo and Hopi Tribes to draw

up tribal constitutions, and tells how to go about it. These constitutions will give the Navajos and Hopis more voice in their own affairs.

16. The Navajos can spend tribal funds without having to go through Congress. All the Council will have to do from now on to spend tribal funds will be to decide what they want to spend the money for, and then get the approval of the Secretary of the Interior.

17. This bill provides that the Navajo and Hopi Tribal Councils are to take part in making the plans for carrying out the different projects authorized by this law.

18. The Navajos and Hopis are put under Social Security for certain kinds of relief payments. People over 65 years of age who are not able to work and have nothing with which to support themselves will be given relief payments by the State in which they live, just like all other people who get relief under Social Security in the State. The State will also help children who have no means of support, and blind people who need help. These are the kinds of relief payments that will be made under Social Security. They will begin after July 1, 1950. The states have said that they could not afford to give Social Security benefits to Indians, so the Federal Government is giving extra money to the states to help them make payments to the needy old people, the needy blind and the dependent children among the Navajos and Hopis.

19. A committee of Congressmen will see to it that all the provisions of this law are carried out the way they should be.

This bill does not authorize Congress to set aside the money needed to build the Shiprock-San Juan Irrigation Project, but it does provide for the money needed to finish the investigations already under way to find out whether or not it would be a good idea to build this big irrigation project. If this project is some day built, it may provide about 100,00 acres of irrigated land.

This bill does provide for putting more land under irrigation at Parker where there would be room for about 1,000 Navajo or Hopi families to live.

It is said that there are about 24,000 Navajo children of school age. When all of the school construction provided for under this bill is completed, there will be room for a total of 13,500 Navajo children. This still leaves many children with no school. However, as the new projects authorized by this bill are built, and as some of the people move away from the reservation to live and work, or move to different parts of the reservation, schools will be needed where they are not needed now. That is why Congress does not want to authorize the building of new schools to take care of all Navajo children right away. They might put up a school where it is needed now, but a few years from now that school might be empty. Or they might build a school now in a certain place, but a few years from now a lot more people might move in close to that school and it would not be big enough.

BINDA'DOONISHII T'ÓÓ CH'IDAAST'ÁAGO BAA HANE'IGÍÍ

Beehaz'áanii 'ályaago S. 2734 wolyéego ha'a'aaahdeé' háá-na' yéé saad bee hadít'éhígíí kwii naaltsoos bikáá' sinil, jó 'éi neeznáá náahaij' Naabeehó dóó Kiis'áanii bee bá nda'doonish ha'níigo béeso bá ndeet'ánéé bił ch'ínina'ii 'át'é. Díí naaltsoos bee haz'áanii nilíigo ch'ínina'ígíí Wááshindoondi 'aláqj' naat'áanii nilíinii dąqđąq' T'áqchil wolyéego ndízidígíí náhást'éits'áadahgóó yootkátgo bízhi' yikáá' yizoh. Jó 'éi 'áádóó 'ilíigo 'álya. 'Áko ndi díí bee haz'áanii yígíí doo t'áá bí béeso niidiyii'aah da, Wááshindoondi nahat'a yiniyé dah naháaztánigíí t'óó yee yá hoot'a'go béeso t'áá 'atkéé' ch'ida-yiiníłgo neeznáá náahaij' tseebídiin dóó bi'q q tseebíidi miil ntšaaígíí dóó bi'q q 'ashdladi neeznádiin dóó bi'q q tsosts'idiindi miil bíghahgo ch'ideididoo'áát 'éi Kiis'áanii dóó Naabeehó dine'é yee hasht'e dadidoo'niłgo hazhó'ó t'áá bí be'iina' yee dah didookah biniiyé.

Bee haz'áanii danilíigo naaltsoos bee hadahinidéeh shíł t'áá 'atso saad ndanit'áii, saad dabiđziilii da yee hadadít'ée łeh. Díí k'ad bee haz'áanii bik'ehgo béeso nihidit'aah dooleefígíí ndi t'áá 'ákót'é. 'Áko díí k'ad kodóó naanish dadooléefii 'at-kéé' sinilígíí kwii 'áttsé ch'idadoot'aat. Jó 'éi kót'é:

1. Łeezh dahidi'eetgóó, 'inda łeezh bił hadahayóółgóó binda'doonish dóó tó dah dahat't'o' da, 'éi bee kéyah bikáá' yá'át'ééh 'ánahodoolniłt' biniiyé.

2. Diné kéyah bá hahoodzooígíí biyi' tsosts'idiin dóó bi'q q tseebíigo kéyah tó bik'ij' dah dahat't'o'go biyaa k'ééda'dil-yéhígíí 'ádaalne'go baa ní'diildee' nt'ée' t'ah nahdeé' 'éi 'atso ł'a' dadoolniłt dóó ł'a' bigháqłh náadahodiyoot'áát, jó kó-t'éeego naanish kwii ł'a' bił náahást'q.

3. 'Ndishchíí', łeejin, 'aadóó koj' łeeyi' dahóloonii, 'aadóó ha'át'ii da t'áá bee yáál 'aadaalts'idigi 'adaat'ée shíł t'áá 'atso ndoolkah, haa néelqá' kéyah bikáá' hólqo dooleet.

4. T'áadoo le'é yáál bee 'aadahalts'idii bá hasht'e da-hoolyaago bida'niłish dooleetii dó' biniiyé béeso ł'a' sahdiindidoot'áát.

5. Kiis'áanii dóó Naabeehó da híléi hoodzo t'óó'góó naanish deinízinii naanish nishódahoot'eeh biniiyé béeso ł'a' bá ndidoot'áát dóó díí béesoógíí t'áá 'éi ł'a' híléi Diné, Kiis'áanii da hoodzo t'óó'góó ch'idahanéehii bee bíká 'anída'alwo'go háadi shíł t'áá bí hazhó'ó yee k'idahidookah t'áá 'áájí. 'Éi dó' 'ákót'é.

6. Níléí 'Anaakét'áhi bikéyahdi Kiis'áanii dóó Naabeehó Dine'é kéyah ndahwiilááh bich'í' 'aq 'át'éhédi kéyahígíí 'ta' bikáá' hasht'e náadahalne'go 'qadoolniígíí dó' biniyé béeso 'ta' sahdii ndidoot'áát, 'éi dó' 'ákót'é. 'Áko ndi díí béeso 'ta' ndeet'áago t'áá 'éi níléí Naabeehó, Kiis'áanii da 'áadi ndahanéehii t'áadoo le'égóó bee bíká 'anida'alwo'go kéyah bikáá' k'éé'dílyééh yee dahináago 'ádi'doolniít, 'éi dó' 'ákót'é.

7. Naabeehó bináhasdzo bikáá'góó yá'át'éehgo táda'díi-tiingo 'adahodoolniít ha'nínigíí dó' biniyé yáál 'ta' ndidoot'áát.

8. Kéyah bikáá'góó béesh tádadíít'igo bee 'at'ch'í' dahane'ígíí dóó ní'tch'i bee hane'é ha'nínigíí dó' biniyé béeso 'ta' ndidoot'áát.

9. Kéyah bikáá'góó tó binida'doonish biniyé dó' yáál 'ta' ndidoot'áát.

10. Béeso 'ada'ii'niít dooleet'ígíí dó' 'ta' sahdii ndidoot'áát, 'éi yee Naabeehó, 'inda Kiis'áanii t'áadoo le'é yáál bee 'aada-halts'iidii yá 'adahodoolniítgo, 'inda kéyah da yee yikáá' hasht'e dahodoolniítgo, t'áá bí 'iiná k'ideidoot'ih.

11. 'Adaadinéegóó 'azee'ál'í 'ta' 'anáadahodoolniít, 'inda bijéi baqah dah nahaz'áanii da 'azee'ál'í 'ta' bá nináadadoolniít, 'áádóó k'ad 'azee' 'adaal'ínigíí dó' t'áá yá'át'éhégi 'át'éego háadadidoolniít biniyé béeso 'ta' ndoolniít, 'éi dó' kónáánát'é.

12. K'ad nihikéyah bikáá'góó 'ólta' dahólónigíí dó' t'áá dahótsaago 'adahodoolniít biniyé béeso 'ta' sahdii ndidoot'áát. 'Éi beego k'ad jí da'ólta' yéegóó 'at'chíní t'áá 'ákwii dabighan-go da'ólta' dooleet.

13. Díí bee haz'áanii binda'doonishii yee hoot'a'ígíí da-deezhnish sil'í' dóó níléí naanish hadahat'ééhgoó Naabeehó, 'inda Kiis'áanii naanish deinízinii 'átsé 'adaha'niít dooleet, naanish dayiichijhii biniyé Naabeehó, 'inda Kiis'áanii da t'áá ch'ééh bitaa dahodinih haz'í'go 'inda t'áá'óó'déé' 'at'q'q 'ana'í danilíinii, 'inda Bilagáana da naanish baa dahidit'aah dooleet naanish dayiichijhii.

14. Naabeehó, 'inda Kiis'áanii da bik'é bich'í' ni'iilyéego nááná'ahj'í' t'áá háida kéyah haada honí'tsogo ya'í'ahgo t'áá bee bá haz'á naalyéhé bá hooghan, 'inda 'éé' neishoodii bina'itín bágo, 'inda 'ólta' da biniyégo, 'aadóó t'áadoo le'é ts'ídá t'áá 'ákónéehé danilíinii bikáá' bá 'áhodoolniít biniyégo kéyah 'a'doot'áát. Kéyah 'a'it'aah ha'nínigíí t'áá haada ní'zahj'í' 'a'doot'áát, naadiin 'ashdla' nááhai bilááhgoó 'éi dooda. Naadiin 'ashdla' nááhaij'í' kéyah 'a'it'áq' nt'éé'go bí'ghah 'az'í'go naaltsoos bee 'aha'deet'ánéé 'ániidí 'ánálnéehgo naadiin 'ashdla' nááhaij'í' bee 'ahánináahoj'ít'ahgo t'áá 'ákónáázhodoolniít. Naabeehó, 'inda Kiis'áanii da t'áá dah yikah nt'éé' 'ákót'éego nááná'ahj'í' t'áá háida kéyah haada honí'tsogo yada'í'ahgo 'at'dó' t'áá 'ákót'é, 'áko ndi ha'a'ahdi kéyah binant'a'í nilíinii 'átsé lq ni'í'íteehgo 'inda 'ákódaane' dooleet.

15. Díí beehaz'áanii náánásdl'í'ígíí Naabeehó Dine'é, 'inda Kiis'áanii dó' constitution wolyéego nahat'a bindii'a' 'adá hadeididoolniít, 'áko 'éi binahj'í' 'adá ninádei'niít dooleet, 'inda bik'ehgo siláago, 'ánihwii'aahii da diné yindaalnish dooleetii t'áá bí 'ta' 'adá hadeididoolniít níigo yee yá hoot'a', dóó kó-t'éego 'ada'al'í 'ákódaat'éhígíí hadilnéehgo níigo dó' yaa halne'. Naabeehó Dine'é, 'inda Kiis'áanii háadi da 'ákót'éego saad 'ilíinii 'ta' 'adá ndeisyáago t'áadoo le'é bich'í' hadaha-t'ééh sh'í' t'áá 'a'tso t'áá bí 'atah nayik'í yá'tti' dooleet, wónáásdóó t'áá 'éi yee t'áá bí níz'hónigo dah didookah, jó 'éi biniyé.

16. Ha'a'ahdi Naabeehó Dine'é bibéeso sinil ha'nínigíí dó' t'áadoo Wáashindoondi nahat'a yiniyé dah naháztánigíí bit yah 'adahat'éhé t'áá wóshch'ishdóó ch'ihidit'aah dooleet. Diné binant'a'í béesh baqah dah naaznilí danilíinii kót'éego diné bibéeso 'ta' choidoo'í'í daaníigo yee ndahwii'ahgo Kéyah Binant'a'í ha'nínigíí t'éiyá yich'í' yee naaltsoos 'adayiiniít dooleet. Yee 'ta' níigogo t'áá 'áko nihibéeso nihá ch'idahalniish dooleet.

17. Díí k'ad kodóó níléí neeznáá nááhaij'í' Diné dóó Kiis'áanii bá binida'doonish ha'níigo bee haz'áanii bá ch'ínína'ígíí

'áníigo Naabeehó binant'a'í béesh baqah dah naaznilí danilíinii, 'inda Kiis'áanii binant'a'í da díí da-deezhnishgo naanish dadooléet sh'í' t'áá 'a'tso 'atah nayik'í yádaa'tti' dooleet níigo yee hoot'a' lá. 'Éi dó' 'ákót'éé lá.

18. Naabeehó Dine'é 'inda Kiis'áanii da kwii 'ánínigíí bee bich'í' 'anídahazt'í'ii t'áá'j'í States daolyéego hót'saago nda-hasdzooígíí biy'í' Social Security wolyéego béeso bee 'áká 'aná'álwo'ii sinilígíí bich'í' ndahalyéé dooleet, jó kót'éego dó' bee hoot'a' k'ad. Hastóí, 'inda sáanii hastádiin dóó bi'q'q 'ashdla' dóó dego hodees'áago béedááhii t'áá 'íyisíí t'áadoo cho-yoot'í'í' da danilínigíí state wolyéego ndahasdzooii t'áá yíí' k'éedahat'í'í sh'í' bits'áq'dóó béeso bee 'áká 'aná'álwo'ii baa ninádahajeeh dooleet. 'Inda 'at'chíní bich'í' 'anídahazt'í'ii t'áadoo chodayoot'í'í' da danilínigíí dóó diné bináá' 'adaadinii da 'éi kót'éego t'áá kó'dígo 'at'kéé' sinilgo Social Security wolyééhígíí bits'áq'dóó bíká 'anida'alwo' dooleet. Díí k'ad náhás-t'éits'áadah dóó bi'q'q 'ashdladiinígíí wolyéego yihahígíí biy'í' Ya'íishjáástsoh wolyéego ndízídígíí 'ta'ii hayí'í'k'áq'dóó 'ákó-t'éego bee ch'í'hodoo'gáát.

19. Neeznáá nááhaigóó binda'doonish ha'níigo naanish 'at'q'q ndadeest'ánigíí yik'í' dadéez'í' dooleet biniyé dó' Wáashindoondi nahat'a yiniyé dah ndinibijhii 'ta' biniyé nii'-nil.

T'ah nahd'éé' naghái tóta' hoolyééd'éé' tooh nílinígíí Diné bikéyah bikáá'jigo 'ta' haaz'í'igo 'adoolniít ha'níigo bee hahoot'áq' ni'. 'Áko hazhó'ó naalkaahgo, bída'neel'qahgo da baa ní'diildee' ni'. 'Áko ndi díí tooh kéyah bikáá'jigo 'ta' haaz'í' dooleet ha'nínigíí bee 'ta' hodooniit'gi 'éi béeso t'áadoo 'ta' bá ndidoot'áát hodoo'niid da. 'Áko ndi díí na'alkaah dóó 'ida'-neel'qah da baa ní'diildee' yéé 'éi t'áá 'ta' dooniít ha'níigo kwii béeso 'ta' bá sahdii ndidoot'áát, kót'éego yee hoot'a' díí bee haz'áanii neeznáá nááhaij'í' bik'ehgo da-deezhnishígíí. 'Ta' dooniít biniyé t'áá 'íyisíí ch'í'ida'doonishígíí 'éi béeso t'ah bá 'ádin. T'áá hazhó'ó t'óó na'alkahígíí t'éiyá biniyé béeso 'ta' ndoo'niít hodoo'niid. Ts'ídá lá haa ní'tsogo Diné yee 'ák'ida-doodla' lá, 'inda ts'ídá lá díkwíidi miil béeso bí'ghahgo 'a'tso hahodidooniít lá, jó kó'q' da 'átsé béedahodoo'j'í'. K'adgo baa ntsáhákeesgo 'éi 'ei náhásdzo hayázhí deit'nínigíí neeznáadiindi miil bí'ghahgo 'az'á daats'í bee kéyah bikáá' nda'niyéesh dooleet t'óó kót'éego baa ntsáhákees háadi da 'ta' yidzaago.

Níléí 'Anaakét'áhi bikéyahdi, Parker, Arizona hoolyéedi kéyah bikáá' k'ééda'dílyéehii 'ta' bikáá' náadahodidoolk'oot ha'níigo 'éi dó' t'éiyá béeso 'ta' bá sahdii ndidoot'áát hodoo'-niid, 'áko Diné dóó Kiis'áanii da kéyah deinízinii t'áá'ahádi miil yilt'éego ba'at'chíní yikáá' ndeidiyoo'ish biniyé. 'Éi 'ákót'é, akon.

Naabeehó ba'at'chíní 'ólta' yaa daneesáanii k'ad naadiin dí'í' di miil yilt'éego baa dahojilne'. 'Éi baq díí beehaz'áanii kodóó níléí neeznáá nááhaij'í' bik'ehgo da-deezhnish ha'nínigíí 'áníigo díí k'ad Diné bitahgóó da'ólta'ígíí hót'saago da'ólta' dooleet biniyé háadadidoolniít níigo yiniyé béeso 'ta' yee hoot'a'. 'Áko díí bee haz'áanii 'ánínigíí 'ta' yidzaago 'at'chíní táá'ts'áadahdi miil dóó bi'q'q 'ashdladi neeznáadiin t'áá 'ákó-dígo 'ólta' bá nááhódl'q' dooleet. Daash'í' néel'q'q' 'éi 'ólta' t'áá bá 'anáadaadin dooleet. 'Éi t'áadoo bahat'aadi 'ákót'é. 'Áko ndi díí k'ad t'áá 'at'é t'áá 'ahj'í' bá hasht'e hodidoo'niígíí 'éi doo ts'ídá yá'áshx'q'q' da. T'áá'góó ch'í'ida'iinéhígíí dóó da-deezhnishígíí bee 'at'é, Diné sh'í' 'ta' t'áá'góó naanish yiniyé ch'idahanéeh dooleet. 'Inda 'ta' t'áá kwii kéyah bikáá'gi ní'láahdi naanish nááhásdl'í' jini ha'níigo 'ák'q' ba'at'chíní da 'a'tso yit' 'at'yah ndidiilnih dooleet. 'Áko bit'aabq'ghdi 'ólta' níz'hónigo bá niit'ánéé' ni' 'at'chíní t'áá díkwíí da'ólta'go nahaz'áq' dooleet. 'Inda ní'láah Diné naanish yit' yáanii'áadi 'ólta' 'áhoolts'í'í, 'at'chíní doo 'a'tso bihóoghah da náádaha'nii dooleet. Díidígíí biniinaago 'ólta' 'adaaniidígíí 'ta' nináada-doo'niígíí t'áá doo bit' bidahónéedz'q'q' da Wáashindoondi nahat'a yiniyé dah naháztánigíí. K'ad 'ólta' naaznilígíí t'áá yá'át'éhégi 'at'éego háadadilyaago 'éiyá t'áá haada 'at'é daa-ní. 'Éi dó' kót'éé lá, 'akon.

NAABEEHÓ, 'INDA KIIS'ÁANII BÉESO BA-CH'IDEET'ÁNIGÍÍ BIBEE HAZ'ÁANII YIGÍÍ

Naabeehó Dine'é dóó Kiis'áanii t'áadoo le'é bee bich'í' 'anídahazt'í' danilíinii bee bá binda'doonish ha'níigo Wáashindoondi Nahat'a Yiniyé Dah Nídinibijhii yáál ch'idee-deez'ánigíí baa hane'go kwii naaltsoos bik'iisdzoh. Díí yáál ch'ideet'ánigíí díkwí'góó sh'í' bee 'ta' dahodooniítgo t'áá 'éi yee Naabeehó, 'inda Kiis'áanii díí k'ad t'áadoo le'é kéyah

bikáá' dahólónii jó 'éi ndíshchíí' 'da, kéyah biy'í' dahólónii (jó 'éi béesh 'at'q'q' 'adaat'éii da, tó k'q'í da, 'teejin da), 'inda kéyah bikáá' k'izh'dólé'ígíí 'adaat'éii da, 'inda diné naanish yiká choo'í'í' dadighat'ii t'áá yéego chodayoot'í'í' dooleet. 'Áádóó díkwí'góó sh'í' chodeidoo'í'í' díí yáál ch'ideet'ánigíí.

Section 1. Wáashindoondi hoolyéedi Nahat'a Yiniyé Dah

Nídinibíhígíí, 'Adeíí Hooghan ha'nínígíí, 'índa 'Ayaáí Hooghan ha'nínígíí 'átah niljigo yee ndahodoo'áát díí yáát ch'í-deet'aah ha'níigo baa dahwiinít'ínígíí. Bee haz'áanii 'ályaago, bee haz'áanii niljigo naaltsoos bee siłtsooz dooleet. Díí k'ad yáát ch'í-deet'aah ha'níigo bee haz'áanii 'álnéhígíí ts'ídá díkwíígóó shíí choidoo'íí, choidoo'íí'góó t'á. T'ah nahdégé' Wááshindoon Naabeehó Dine'é yíł k'é nda'ahidoo'niidgo 'aha'heet'áqgo náás yidiiskáqgóó Naabeehó yá'át'éehego yee náás yikah dooleetii bee bíká 'adeeshwoł níigo Wááshindoon 'ádeideet'áq ni' 'íídáq'. 'Íídáq' Wááshindoon yee 'ódee hadoodz'í'ée t'áá bi'doolniit 'éi biniiyé díí k'ad yáát ch'í-deet'ánígíí yíi'a'. Naabeehó wolyéii, 'índa Kiis'áanii doo dichin yik'ee ti'náadahoo'níih da dooleet, 'áádóó kojí' ts'íih niidóóh 'ádaat'éii, 'índa té'é'í da 'ádaat'éii doo yik'ee ti'náadahoo'níih da dooleet biniiyé díí k'ad yáál ndeet'á. Naanish bá dahólqo doo, 'azee'ál'í bá dahólqo doo, 'índa 'ólta' da bá dahólqo doo, 'áádóó kojí' háishíí t'áá yidin niljii shíí bee bíká 'i'doolwoł; 'índa diné da t'a' t'áá bíyó bichoo'í 'ádaasdiid nahalingo tsí-dadeezkéezgo t'áadoo le'é baqhági 'ádaat'éii, yaa ndadiikaili tódiłhił da 'ádaat'éii, 'índa díí lá bee baa yidiyeeshnah ni danízingo tódiłhił da 'ádaat'éii yaa ndadiikaili da bee háabi-dínóolt'áát díí 'atdó' biniiyé, jó kót'éego baa ntsáhakees. 'Índa díkwíígóó da hasht'e dahodidoo'níłgo bee Diné, 'índa Kiis'áanii da yá'át'éehego kéyah yee dahináa dooleet ha'nínígíí 'atdó' t'áá 'ákót'é. 'Éi 'ákódzago 'índa t'áadoo háájí da dah náadahodiníhí Diné t'áá bí 'iiná náás deiłdeet dooleet. 'Aadóó 'índa kojí' naanish yáál bee 'aadahalts'íidii haashíí nées-láq' 'at'qq 'át'éego t'áá kqó dahólqo doo, 'éi beegó t'ah nt'ée' lá háadi da kojí Bilagáanaají k'ehgo 'iiná ha'nínígíí yik'í da'atki' t'eh, jó t'óó kót'éego baa ntsáhakees. Díí k'ad yáál ch'í-deet'á ha'nínígíí doo t'áá 'át'é t'áá t'ahjii' ch'ídoonit da. Wááshindooni Nahat'a Yiniyé Dah Naháaztáanii daashíí níłtsogo nihich'í' ch'éeideidi'áah dooleet díí bee haz'áanii bił naat'í' ha'nínígíí bik'ehgo. 'Índa naanish hadadoot'ihgóó, binda'doonishii t'áá 'atso Wááshindooni Kéyah Binant'a'í nilíinii bílák'ee siláago 'álya, 'índa béeso chodeidoo'íí'góó 'at'qq ndadeest'áanii bílák'ee siláago 'álya díí Kéyah Binant'a'í ha'nínígíí; 'áko ndi béeso 'at'qq ndadeest'ánígíí t'áá-láhago haz'á bá ndeet'ánéé bíláhago chozhdoot'íí'gíí 'éi dooda ní bee haz'áanii. Díí kót'éego bee hahóoyáago t'áadoo le'é kéyah biyi'di, 'índa bíkáá' dahólónii da t'áá 'atso naanish bá dahólqo dooleet, 'aadóó kojí' yá'át'éehego bee da'ii-náanii t'áá dahólqo dooleet Diné, 'índa Kiis'áanii bá t'áá 'atso, náhásdzo biyi', 'índa níléi t'í'óó nahazáqgóó da. Díí k'ad kwe'é 'atkéé' honi'ánígíí béeso bik'eh níjaa'go dayéelta', t'áá 'át'é 'ahii' sí'áqgo 'éi béeso tseebíidii dóó bi'qq tseebíidi miil ntsaaígíí dóó bi'qq tseebíidi neeznáadiin dóó bi'qq tsosts'idiindi míł bíghahgo bá sahdii ndeet'á. 'Atkéé' honi'ánígíí kót'éego béeso bik'eh níjaa', 'éi kwii'bíkáá'.

(1) Kéyah náhiilnaahjii bina'anishii, 'índa t'eezh bee nda'niit'q'ii, tó da baa 'áháyáqjii béeso neeznáadi miil ntsaaígíí bíghahgo bá ndidoot'áát.

(2) Kéyah bíkáá' nda'niyeeeshgo bíkáá' k'ééda'dilyéehii bá hasht'e dahalne'go baa ní'diildee' yéé t'áá t'a' dadooniit ha'níigo dóó t'ahgóó bigháq' náadahodoodzoh ha'níigo, dóó níléi kojí Naat'áanii Néézjii tooh níłnígíí Diné bikéyah bíkáá'-jigo haazłjigo 'ádoolniit ha'nínéé dó' 'atso nidoolkah ha'níigo biniiyé béeso náhást'éidi miil ntsaaígíí bíghahgo bá bits'ádoodzoh.

(3) Nídishchíí' kéyah bíkáá' dahólónígíí, 'índa t'eezi' dahólónii t'áá 'atso t'eejin da 'ádaat'éii hazhó'ó bee ndoolkah, 'aadóó Naabeehó, 'índa Kiis'áanii da diné danilíinii, 'asdzání danilíinii da naanish yídaneel'áanii, 'índa naanish deinízinii bee ndoolkah, 'aadóó kojí' bee 'iináanii náadanidłjii shíí kwii t'áadoo dayééji' da yígíí dó' t'áá 'atso bee ndoolkah biniiyé béeso 'ashdladi neeznáadiindi miil bíghahgo bá ndidoot'áát. 'Éi shíí bee ni'doolkah.

(4) T'áadoo le'é yáál bee 'aadahalts'íid náadanidłíinii bá hasht'e hojiił'jiihgo hwe'iina' 'ájiił'jiihii dó' t'áá háłida Naabeehó, 'índa Kiis'áanii da t'a' 'áhodeeshłíit nízinii bee bíká 'i'doolwoł biniiyé béeso t'áátáhádi miil ntsaaígíí bíghahgo ndidoot'áát.

(5) Naabeehó, 'índa Kiis'áanii da níléi hoodzo t'í'óó'góó naanish bá nishódahoot'eeh biniiyé dó' táadi miil ntsaaígíí dóó bi'qq 'asdladi míł bíghahgo béeso bá ndoo'niit. Díí béeso kojí bá ndidoot'áát ha'nínígíí t'áá 'éi t'a' níléi Diné, 'índa Kiis'áanii da t'áá t'í'óó'di kééhasht'íí dooleet danízinii hasht'e'

ndahidoonéet'góó bá bee 'atí hodoot'íí, 'índa 'áadi 'ídanildin biná kojí' t'áadoo le'é yí'oh neel'á nahalin shíí bee bá baa 'atíhát'íí dooleet.

(6) Naabeehó, 'índa Kiis'áanii níléi 'Anaakétt'áhi bikéyahdi ndeeshnéet' danízinii bee bíká 'anída'alwo' dooleetii dó' biniiyé 'ashdladi miil ntsaaígíí dóó bi'qq tsosts'idi neeznáadiin dóó bi'qq 'asdladiindi miil bíghahgo béeso bá sahdii ndidoot'áát.

(7) 'Atiin binda'doonishígíí dó' biniiyé naadiindi miil ntsaa-ígíí bíghahgo béeso ndidoot'áát.

(8) Béesh bee 'at'ch'í' dahane'ii, 'índa níłch'í bee hane'é danilínígíí da dahólqo dooleet biniiyé naakidi neeznáadiin dóó bi'qq 'ashdladiindi miil bíghahgo béeso ndidoot'áát.

(9) Náhásdzo biyi' níléi kin dah naazhjaagóó, da'ólta'góó, 'azee'ádaal'í'góó da, 'índa kéyah yikáá' kéedahat'íinii t'áá bí chodayoot'íí dooleet biniiyé, tó yá'át'éehego bá hasht'e dahodoolniit, 'áájí 'éiyá naakidi miil ntsaaígíí dóó bi'qq 'ashdladi neeznáadiindi miil bíghahgo béeso bá ndidoot'áát.

(10) Béeso 'a'ii'níłgíí dó' biniiyé 'ashdladi miil ntsaaígíí bíghahgo ndidoot'áát. Haashíí nízahjii' bee haz'áqgo hada'ii'níit dooleet díí béeso yígíí. Yah 'anáhiniidéhígíí náánáta' béeso sha'doo'nił náánídzinii banáada'ii'níit dooleet.

(11) 'Azee'ál'í bee 'adahodoolniitii, 'índa 'azee'ál'í' góne' bee nda'anishii bee nahidoonih biniiyé, 'aadóó kojí' 'ats'íis yá'át'éehego dooleet biniiyé bee bida'íníish dooleet biniiyé dó d'jidi miil ntsaaígíí dóó bi'qq tsosts'idi neeznáadiin dóó bi'qq 'ashdladiindi miil bíghahgo béeso ndidoot'áát 'áájí bá.

(12) 'Ólta' bee bigháq' náahodiyoot'áát biniiyé, 'índa 'ólta' haz'áqjii chodao'íinii bee nahidoonih biniiyé, 'aadóó kojí' 'ídahoo'aah danilíinii bee bi'oonish dooleet biniiyé béeso naadiin 'ashdladi miil ntsaaígíí bíghahgo ndidoot'áát.

(13) 'Aadóó kojí' kin bii' Wááshindoon yá ndaalnishii yíi' dabighan dooleetígíí bee ndadoo'nił, 'índa kin bii' naaznili da bee nahidoonih biniiyé 'atdó' tseebíidi neeznáadiin dóó bi'qq naadiindi miil bíghahgo béeso bá ndidoot'áát.

(14) Kin bii' na'aznil dooleetii, 'índa Naat'áaniishchíín bii' naaltsoos bá 'ádaal'í dooleetii da, 'índa kin chidí bii' 'ándaa-l'í dooleetii da, 'aadóó kojí' t'áadoo le'é ándaal'í bádahoo-ghanii, 'aadóó kojí' kin biyi'dóó t'áadoo le'é bida'íníish dooleetii, díkwí shíí ndadoo'nił, 'áájí 'éiyá béeso 'ashdladi neeznáadiindi miil bíghahgo bá ndidoot'áát.

Díí k'ad kwe'é binda'doonishii 'at'qq ndadeest'ánígíí t'áá 'at'qq béeso bik'eh níjaa'go 'ádadooníit. Binda'doonishii t'áá 'atso 'áttsé hazhó'ó ndaalkaah, béeso kónéeláq' bíghahgo lá, 'índa ts'ídá kónízah nihoolzhiizhgo 'atso hahodidooníit lá, jó dahaníigo t'áá 'atso'góó níbéedahoyooz'jiih 'áttsé. Díí béeso 'at'qq ndadidoot'átígíí t'áá níléi bit'í'áhdégé' chodoo'íí dooleet, t'áá níléi na'alkaah dadeest'í'dégé'. 'Índa kin da naaltsoos bii' 'ádaal'í dooleetii 'áttsé ndaa'nił, 'aadóó kojí' kin bídahólníih ndahalinii díkwí shíí ndadoo'nił. Díí k'ad kót'éego bee há sahdii ndadidoot'átígíí bee t'a' dahodooníit. (Binda'doonishii 'éi kwii ch'ídaast'á.) Díí kót'éego t'a' dahoodzaa dóó 'índa náás'góó yá'át'éehego hasht'e daólzin dooleet biniiyé béeso t'a' nináadahidit'aah dooleet t'áá naakits'áadah ní nádízi' bik'eh. Jó 'ólta', 'azee'ál'í, kéyah binda'anishgi, kin 'ádaalyaii, 'índa béesh bee 'at'ch'í' dahane'ígíí da t'a' daadzaa dóó náás'góó baa 'adahayáq dooleetii 'áátyiłní. 'Éi biniiyé béeso nináadanideeh dooleet. Jó 'ákót'éego díí bee haz'áanii náánásłjii'ígíí yee has'á. T'ah nahdégé' Naabeehó bee bi'oonish biniiyé, 'índa Kiis'áanii bee bá 'oonish biniiyé t'áá nináháháh bik'eh Wááshindoonégé' béeso t'a' ch'éenídahgo hoolzhiizh. 'Éi t'áá 'ákót'éego ch'éenídah dooleet, 'éi doo 'ánásziid da. Díí k'ad kojí béeso bee nda'anish dooleet ha'nínígíí dó' t'áá sahdii nanideeh. Bikágí yishtłizhii ha'níinii nináneel'áqjii' t'áá 'atso níléi baq' dah nahaz'á danilíinii, 'índa t'áá yéego bich'í' 'anídahazt'í' danilíinii Wááshindoonégé' béeso t'a' bá ch'éedí-t'ááh, 'éi daashíí níłtsogo Naabeehó Dine'é chéedayool'jiih, 'éi 'atdó' t'áá 'ákót'é, doo 'ánásziid da. Díí kojí béeso ch'í-deet'áníjii dó' t'a' t'áá 'éi biniiyé nanideeh, 'éi t'áá 'ákót'éego bee haz'áanii yígíí yee has'á.

Section 2. Díí k'ad 'ániid bee haz'áanii nináánalyáhígíí, dóó bee haz'áanii t'a' náadanidłjigo t'ah nahdégé' bik'ehgo Indians danilíinii bee bá da'íníshéé dó' t'áá bił 'ólta' nahalingo bik'ehgo ch'ída'doonish. 'Índa t'áadoo le'é kéyah bíkáá' dahólónii náhoodleet danilíinii (jó 'éi nídishchíí', 'índa ch'íil da 'áátyiłní) bee haz'áanii 'aní shíí bik'ehgo baa 'áháyáq dooleet, 'áko doo t'áá t'ebí'ool'eez nt'ée' da dooleet. Hazhó'ó baa 'áháyáqgo 'éi t'áá dahólqo'go 'ahool'áa dooleet. Díí k'ad

binda'doonishii ha'niigo béeso bá 'at'q'q ndadidoot'áat'ii neez-náá náhááh biyi' t'áa haa'i da 'aktso 'ta' daadzaa danil'ji dooleet, díí bee haz'ánii hadilyaa dóó. Kojí naanish náás deiit'éhígíí t'áa naakits'áadah nínadízi' bik'eh ha'a'aahdi Kéyah binant'a'i nílíinii naaltsoos yee yah 'anáyii'níit dooleet Wááshindooni Nahat'a Yiniyé Dah Nídinib'j'hígíí yich'j', k'ad kót'éego dóó k'ad kónízáádgóó da'íníish jíníigo. 'Índa díí da'íníshígíí Naabeehó Dine'é, 'Índa Kiis'ánii k'ad kót'éego yee hasht'e' nínákai, kót'éego naanishígíí bigh'q'q' da'deesh-jée', jó k'q'q' da hahane'go bee naaltsoos yah 'an'jii'níit dooleet, jó kót'éego bee haz'ánii bá siláhígíí yee has'q'. 'Índa díí béeso ch'idadidoot'á'q'q' t'áadoo le'é bik'é 'adahineesdee'-góó da bééhózingo bee naaltsoos yah 'an'jii'níit dooleet.

Section 3. Díí k'ad binda'doonishii ha'niigo béeso bá 'at'q'q ndahididoot'á'q'q' naanish hadahat'éehgo Diné, 'Índa Kiis'ánii 'al'q'q'j' sinilgo naanish baa dahidit'aah doo. Civil Service and Clasification laws wolyéego k'ad bee haz'ánii dahóló. 'Áko 'éi naanish biniiyé 'íhojii't'q'q'go, 'ajíit'q'q'go da t'éiyá díí yee has'ánígíí bíhonee'q'. 'Áko díí bee haz'ánii náánídlínígíí díí kojí naanish hadahat'éhígíí t'áa bit' naat'i' dooleet, 'áko ndi naanish jiiich'j'hígíí t'éiyá bíhólníh dooleet. 'azh'q' doo ajíit'q'q' da ndi. 'Índa díí naanish dadooléet'q'q' hadahaazt'i'go t'áa 'éi bee naanish bíhoo'aah nil'jigo 'ádoolníit. 'Aadóo t'áa náás hoolzhishgo wónáásdóó díí naanish yidahoof'aahii t'ah náási naanish ndanitt'a'ii yindaalnish dooleet. Jó k'q'q' doot'ih 'il'jigo baq' 'adahat'j'.

Section 4. Díí bee haz'ánii nil'jigo naaltsoos bikáá' yisdzohígíí t'óó bee hahool'áhagi bik'ehgo béeso 'ada'ii'níit'q'q' níná'níit'q'q' bik'i yisdzoh. Díí béeso 'a'ii'níit nanideehígíí haash'j' yit'éego nanideehgo 'iidoolíit ha'a'aahdi Kéyah Binant'a'i ha'niigo dah sídáhígíí. 'Éi 'áají bee bíhólníhgo bílák'e doot'q'. Naabeehó, 'Índa Kiis'ánii da t'áa béeso 'ta' sha'doo'niit nízín sh'j' t'áa béeso ya'doonit'go bee báhool'a' 'at'dó. T'áat'á'í dzizínígíí béeso ha'í'níit'go béeso ha'doo'niit. Ha'at'ii da bee 't'á'í jil'jigo bee dah jookahgo béeso 'ta' niha'doo'niit dajiniigo béeso dajíit'keedgo da t'áa béeso ha'doo'niit. Biniiyé béeso 'a'í'níit sh'j' t'áadoo bahat'aadí diné díkwii da naanish bee bá hodooleet'go t'áa 'áko 'a'doo'niit, 'Índa t'áadoo le'é t'áadoo bahat'aadí yá'at'éehgo bee 'iináa dooleet'ii 'át'éegogo t'áa 'áko biniiyé béeso 'a'doo'niit. Béeso ha'í'nil sh'j' t'áa 'at'kéé' nát'q'q' níná'jiiidléego 'aktso nínázh'doodléet, 'ínáólt'q'q'í ha'nínígíí t'áa bit. Díí béeso yah 'anáhíndééhígíí béeso 'a'ii'níit biniiyé sinilii bitah'j' 'anáhíndééh dooleet. 'Áadóo 'Índa diné 'ta' béeso náádayókeedii banáada'ii'níit dooleet.

Section 5. Naabeehó dine'é kéyah kóhoníitsogo bikáá' kéédahot'j' dooleet dabi'doo'niidgo kéyah bá hasht'e' ndee-t'q'q'go k'ad Wááshindoon bá yaa 'áhaly'q'q'go yikáá' kéédahat'j'. 'Índa Kiis'ánii dah yikah'j' dó t'áa 'ákót'éego bikéyah hóló. Díí kéyahígíí doo ts'ídá 'aanahidoonihgóó bee haz'q'. Diné 'Índa Kiis'ánii 'ta' kéyah, bá ndahasdzogo yikáá' kéédahat'j' 'Índa 'ta' t'áadoo le'é yee 't'á'í danil'jigo kéyah haa sh'j' honíitsogo bá hadahasdzohgo yikáá' kéédahat'j'. Nílaáh ha'a'aahdi kéyah binant'a'i nínígíí 'áatsé yee l'q' níigo díí k'ad kéyahígíí bikáá' haada honíitsogo t'áa háida baazh'doo'at'go t'áadoo le'é t'áa yigáat' sh'j' choyoot'j' dooleet'ii yá 'áhóoolíit. Bee haz'q' haa'i da 'ákólnéehgo, jó 'éi kin sodizin 'adaat'éii biniiyé bii' 'á'ah nda'adlee'hígíí, 'Índa kin bii' da'ólta' dooleet'ii da, 'áadóo t'áadoo le'é beé 'ák'idahata' danil'íinii (joot' bee nda'a'né, 'i'íilkeedí da bá hasht'e' hoolya'ii), 'Índa t'áadoo le'é yáál bee 'aa dahalts'íidii (naalyéhé bá hooghan, kin bii' da'a'dánii, kin bii' da'njahii da) 'áhálnééh biniiyé kéyah 'a'it'aahgo t'áa 'ákót'é. 'Áko ndi kéyah binant'a'i yee ha'di'ni'q'q'go 'éiyá 'ákót'éhígíí biniiyé nááná'ahji' kéyah baazh'doo'at' bit'k'é hach'j' na'jilyéego. Diné kéyah baazh'ni'q'q' dóó díí kéyahígíí t'áa bii' hóló sh'j' choyoot'j'ihgo t'áa choiidoot'j'it, ha'at'ii sh'j' yá 'áhoolaa sh'j' t'áa 'éi biniiyégo t'éiyá 'ákót'é. Díí k'ad kéyah bik'é na'iiyéego t'óó 'átséed 'a'it'aah nínígíí t'áa hó jínizínj' 'ta' baazh'doo'at'at, 'áko ndi naadij' 'ashdla' nááhai bíláhógóó 'éi dooda. Naadiin 'ashdla' nááhajj' bee 'ahá nahojit'q'q' nt'éégo biighah 'azl'j'go naaltsoos 'áníidí 'ánjidléehgo naadiin 'ashdla' nínáánáhajj' bee 'ahá nínááhójt'aahgo t'áa 'ákózhoolíit. Díí k'ad kéyah ha'at'ihii da bikáá' bá 'áhálnééh ha'niigo biniiyé 'a'ii'níit dooleet ha'nínígíí haash'j' yit'éego kéyah binant'a'i ha'níinii bee haz'ánii yá niidooléet, jó 'éi t'éiyá bik'ehgóó baa 'ooldah dooleet. Náhást'éits'áadah dóó bi'q'q' dízdíinígíí yihah yéedq'q' Ya'iishj'áastsoh wolyéego ndízidígíí biyi' tseebíigóó yootk'at'go díí kéyah 'ada'ii'níit'q'q'í

ha'a'aahdi bee naaltsoos háána' (54 Stat. 745; 25 U. S. C., 1946 Edition, Sec. 380 wolyéego bikáá' yisdzohígíí bikáá' sinil). Kéyah baq'q' 'ádahasd'j'j'ndi kót'éego 'ada'ii'níit níigo bikáá' sinil. 'Aadóo kéyah yq'q' 'ádaasd'j'j'ndi da ba'at'ch'ini daadzihígíí kót'éego yee 'ák'idaadláago bá 'al'j'j' kéyah yéé 'ahj'j' ba'at'ááh yileehgo, jó 'éi t'áa 'ákót'éego náhást'éits'áadah dóó bi'q'q' dízdíingóó yihah yéedq'q' naaltsoos bee háána' yéé yaa halne'. 'Aadóo bee haz'ánii Kéyah Indians bíí' danil'íinii bindahaalyéii 'ta' náadahódlógo 'at'é. 'La' t'ah nahd'éé' 'adaalyaa. 'Éi 'áád'éé' bee haz'ánii deiit'éh'éé 'éi t'áa 'ákódaat'é doo 'ahgo 'ánáalyaa da. Dízdíinígíí yihah yéedq'q' 'ah naaltsoos bee hanáánána' ha'níi ndi 'éi doo 'ta' 'ahgo 'anáyiidlaa da.

Section 6. Naabeehó Dine'é nahat'a bindii'a' dooleet'ii, bik'ehgo 'adá dahwéet'aah dooleet'ii 'ta' 'adá hadeidil'éehgo t'áa bee bá haz'q'. (Díí k'ad Tribal Constitution wolyéhígíí diné t'áa bí bee haz'ánii 'adá ndeisyáago yik'ehgo 'adá dahwéet'aahii, 'Índa yik'ehgo binant'a'i neisnili 'óolyé. 'Índa bee haz'ánii danil'jigo bik'ehgo béesh baq'q' dah naaznili nínáda'niit'ii, 'Índa bee haz'ánii bik'ehgo diné siláago ndaal-nishii da, 'aadóo díkwíi sh'j' yá'at'éehgo bik'ehgo náás da'il-déehii 'éi constitution deiit'ni.) Tribal Constitution wolyéego t'áa jil'áa nt'éé' há 'at'éego saad bik'ehgo hoog'at'ii 'adá ndajilyéego 'éi ts'ídá t'áa 'ajíitso hazaad 'il'jigo 'óólin, hoot'áat' nil'j' sh'j' t'áa 'ajíitso 'atah bidahojí'aah nil' 'ákót'éegogo. Bik'ehgo hoog'at' dooleet'ii saad Tribal Constitution wolyéhígíí Naabeehó Dine'é hazh'ó' 'ta' 'adá ndeisyáago 'éidígíí bee bizaad da'il'jigo díí k'ad kodóo bee haz'ánii náánásd'j'j'go bik'ehgo da'deezhnishígíí 'atah yindaha'aa dooleet. Díí k'ad nahat'a bindii'a' wolyéego 'ta' 'adá nínáánalyé ha'nínígíí kwii hazh'ó' yaa halne'. Bee nahaz'ánii, 'Índa bik'ehgo dahwéégháahii lá t'áa dahóló ni, 'áadóo 'ahgóó ha'at'éegi da t'áa bik'eh ndahwiileh, 'aadóo kodóo diné yá ndaakaii (béesh baq'q' dah naaznili dabiid'niinii da) t'áa bik'eh ndahwiileh. 'Éi t'áa 'aaníi 'ákót'é. 'Áko ndi doo ts'ídá t'áa 'aktso hálák'ee siláa da nahalingo 'at'é. 'La' bee 'atah hadoohdzihígíí t'áa nihits'q'q'j' kól'j' nahalingo 'at'é. 'Áko diné nílíinii t'áa 'aktso t'áa hótéelgo 'atah nihinahat'a' ndaat'i' dooleet, jó kót'éego yee 'adaa ntsídaakees. Jó 'áko ndi nílááhd'éé' Kéyah Binant'a'i ha'nínígíí haash'j' yit'éego yaa ntsékees dooleet. T'áa yee niha'dee'aahgo sh'j' yee nihadi'doo'at'at. 'Áadóo nahat'a bindii'a' wolyéego saad 'adá niilyéhígíí t'áa 'aaníi 'ákólnéehgo 'at'dó díí t'áadoo le'é 'atah binahwiit'áago bee nihá haz'q'q' dooleet dajinií sh'j' saad 'ta' t'áa bá 'q'q' dah shijaa' dooleet. Naabeehó binant'a'i béesh baq'q' dah naaznili ha'nínígíí t'áa 'aktso 'á'ah nil'jigo díí nahat'a bindii'a' hadilnéhígíí yaa yil'q'q'go 'ta' hadeididoolíit. 'La' hadeidilaago naaltsoos bikáá' ndoo'niit dóó diné bitahgóó 'á'ah nda'adlee'hgóó diné bich'j' deiidóoltah, 'áadóo diné t'áa bí haa yit'éego yaa ntsídaakees dooleet. 'Áadóo 'Índa naaltsoos da yee 'adeidiyoonit'go háají sh'j' yee ndahodoo'at'at. Díí nahat'a bindii'a' wolyéego 'ta' hadilyaago t'áa daniidzin daaniinii 'alááh 'anéelt'e'go yee naaltsoos 'adaiiznilgo sh'j' t'áa ndidooltsos. Kwii nahat'a bindii'a' wolyéii 'ta' hadilyaago baa hwiinít'ínígíí biniiyé naaltsoos 'adaha'niit baa ní'diildéehgi sh'j' 'at'dó' ha'at'éego Kéyah Binant'a'i ha'nínígíí yee nihodoo'at'at. Díí nahat'a bindii'a' 'ta' hazh'ó' 'adá nínáánalyá sil'j'go Naabeehó dine'é haash'j' nít-sogo díí t'áadoo le'é diné bich'j' hadahat'éehii 'atah nabik'í yádajit'ii dooleet, 'áko ndi díí Kéyah Binant'a'i ha'nínígíí t'áa 'aktso yik'í déez'j' nahalin, t'áa 'aktso bí 'áatsé bee bíhólníh, 'áko 'Índa bee l'q' 'ooleet, jó kót'é. 'Áadóo díí nahat'a bindii'a' wolyéego 'ta' 'adá hadilyaa sil'j'go Kéyah Binant'a'i 'áatsé yidínóot'iiit. T'áa bit' bihónéedz'q'q'go jó t'áa 'áko bik'ehgo ch'í-hodoog'at'at. 'Aadóo níwoh'j' náás hodeeshzhiizhgóó háadi da díí nahat'a bindii'a' wolyéii saad yee hadit'éhígíí 'ahgóó 'ahgo 'ánidadoolníit nááha'niigo diné binant'a'i béesh baq'q' dah naaznili ha'níinii yaa ndaat'j'go 'ahgo 'ánidayoodl'it dooleet. Saad 'ahgo 'anáálníit sh'j' naaltsoos bikáá' nááhádzóohgo 'at-tsé diné bich'j' da'ólta' dooleet. 'Áají haa yit'éego yaa ntsínáádaakees dooleet. T'áa 'áko naaltsoos bee 'anáádaha'niit dooleet. 'Aadóo kéyah binant'a'i ha'níinii bich'j' náadahidit'éeh dooleet. K'ad díí kót'éego saad 'ta' nahj'j' háádahádzóohgo 'ta' bich'q'q'hj' 'anídahádzóó sh'j' nílááh kéyah binant'a'i ha'nínígíí t'áa bit' bihónéedz'q'q'go, t'áa 'la' diné yee náás dookahii 'at'éé lá jó nízingogo yee l'q' 'ooleet dooleet. 'Éi 'Índa háadi sh'j' bee t'áa nihí diné noht'íinii ts'ídá t'áa nihí 'ádáhooh'at' dooleet, Wááshindoon yiyaa kéédahat'íinii yee

dahó'aahgo yee dah da'ahíjaahii 'atah baa yinóht'íi dooleet. Jó wónáásdóó 'ákódaat'éégóó doolkííi 'át'é.

Section 7. Nílááh ha'a'aahdi Naabeehó dine'é bibéeso tó-kq'í bibéeso deit'nínígíí 'ta' t'ah sinil. T'áá bíniniidéhé bíniniidéhgo t'áá dego 'anooll'qqt nahalingo sinil. K'ad kodóó Naabeehó binant'a'í béesh baqah dah naaz'áni danlínígíí díí béesoígíí ha'át'éegi da choidoo'íiit daaníigo 'ta' ch'ídeidee-'aahgo t'áá 'ákódooníí, 'áko ndi kéyah binant'a'í ha'nínígíí yee lq' 'ast'íi'go t'éiyá 'ákódooníí. T'ah nahdégé' 'éi díí Naabeehó bibéeso sinilígíí 'ahgo 'át'éego bee haz'áanii bá hólóggo bik'ehgo ch'íhidit'aah 'nt'éé. Jó k'ad 'éi kéyah binant'a'í ha'nínígíí t'éiyá yee lq' ní'íiteehgo ch'íhinidéeh dooleet ha'níingo bee hoo'a' lá.

Section 8. Díí k'ad kodóó neeznáá náahaijii' binda'doonish ha'níigo biniiyé béeso ch'ídeet'ánígíí naanish náás dayít'ééh-góó Naabeehó binant'a'í 'índa Kiis'áanii binant'a'í danilíinii da 'áádóó koji' diné t'áá 'a'ltso Kiis'áanii da bee bit'ndahani' dooleet, 'índa naanish hanáadahat'éehii baa dahwiiníí'íigóó diné 'índa Kiis'áanii t'áá 'atah nayik'í yádaatti' dooleet. Diné 'índa Kiis'áanii binant'a'í ha'át'éegi da díí naanish hanáadahat'éhígíí nihí kót'éego baa ntsídeikees daaníigo saad t'áá 'atah 'adayiiníí dooleet. Jó díí k'ad naat'áanii danlínígíí t'áá 'aaníigóó yindaha'áago 'áádóó 'ílaáh ha'a'aahdi kéyah binant'a'í ha'nínígíí bit' t'áá yá'ánáánát'éehgo t'áá 'éi bik'ehgo ch'ída'iiniish dooleet. Jó 'éi koji bee haz'áanii 'ánínígíí 'éi t'éiyá yik'ehgo naanish náás yoot'ih, 'éi baq' 'átsé bee bi'íil-níih dooleet.

Section 9. Social Security wolyéego hastóí, sáanii, 'á'chíní, 'índa hastóí, sáanii, 'á'chíní da bináá' 'ádaadinii bee bíká 'aná'álwo' biniiyé béeso nanideehígíí ha'a'aahdégé' Wááshindoon béeso 'ta' 'atah niné'íni, 'éi díí béeso biniiyé ch'íníné'íni'go naakits'áadah nínádízi'. Social Security wolyéhígíí bibeehaz'áanii yik'ehgo dayilniiishii saad 3(a), 403(a) dóó 1003(a) wolyéego dah shijaa'ígíí 'ákót'éego yee has'áq' lá díí Wááshindoondégé' béeso 'ta' níná'ni'ígíí. States daolyéego 'nda-hasdzogóó t'áá 'a'q'q' 'át'éego díí Social Security wolyéego bee 'áká 'aná'álwo'ígíí yideiilniiish. Jó 'éi 'a'q'q' dine'é danilíinii hólónígíí bee 'át'é. States daolyéego 'ndahasdzooígíí 'ta' Kiis'áanii, 'índa Naabeehó dine'é da 'atah kéedahat'í. 'Ákódaat'éégóó 'éi díí Kiis'áanii, 'índa Naabeehó da bich'í 'anídahazt'íi' danilíinii bee bíká 'aná'álwo' dooleet biniiyé saad 'ta' bá 'q'q' dah naazhjaq' dooleet díí bee nahojis'áanii bik'ehgo dajilniiishígíí bitah. 'Azhq' Naabeehó bináahsdzo wolyéego, 'índa t'á'ó'j'í kéyah ndaasdzooígíí (allotted lands da daolyéego) yii' kéedahat'íi' ndi t'áá bíká 'aná'álwo' dooleet. Díí k'ad béeso bee 'áká 'aná'álwo'ígíí t'áá táá' náhidizíid bik'eh ha-'a'aahgóó bee naaltsoos 'anídajii'niit dooleet State-jí Social Security wolyéego bee dah jookahígíí, béeso ts'ídá kónéelt'e' Kiis'áanii, Naabeehó da bich'í 'anídahazt'íi' bee bíká 'íi'jéé' dajiníigo. Naabeehó, 'índa Kiis'áanii béeso bee bíká 'e'elyeedgi chooz'íidígíí 'ta' nát'áq' hach'í' bée'da'iilniiish dooleet díí koji State-jí dah jookahígíí hach'í'. Díí béeso chooz'íidii t'áá'á'í si'ánígíí tseebíi doot'ízh bííghahgo Wááshindoon haa náyii'niit dooleet. T'áá táá' nínádízi' bik'eh Wááshindoondégé' béeso ch'íhidit'aahgo State-jí Social Security yee dah yikahii bibéeso bitahjii' 'ahí'niit dooleet ha'nínígíí 'éi t'áá 'ákót'é. 'Áko díí béeso Naabeehó dóó Kiis'áanii bich'í 'anídahazt'íi' bee bíká 'o'oolwod nílíinii t'áá'á'í béeso yilts'íí'ígíí tseebíi doot'ízh t'áá 'ákódígo hach'í' nát'áq' kónál'íi dooleet ha'nínígíí 'éi t'áá 'ákáá' dah náánás'nil níl' béeso 'ta' ch'ínááneedéehgo. 'Áádóó díí k'ad Social Security wolyéii bibeehaz'áanii 'ahgo saad dah shijaa'ígíí 'áníigo t'áá háfida háká 'aná'álwo' shíí t'áá'á'í náhidizíidjii' béeso kóníitsogo bee háká 'aná'álwo' dooleet ní. 'Ákót'éego yee has'áq'. 'Áko nílááh State-dégé' dajilíinii díí Naabeehó dóó Kiis'áanii bich'í 'anídahazt'íi' bee bá nahaz'áq'go náhidizíidjii' bich'í' ndahalyéhéé bilááhgóó bich'í' ndajizláago 'éi bee haz'áanii 'ánínégé' t'áá 'ákódígo yik'é béeso hach'í' kónéidoodl'íi' Wááshindoon, 'éi díí béeso chooz'íidii t'áá'á'í si'ánígíí tseebíi doot'ízh bik'eh níníil ha'nínígíí. Kojii' bee bilááh sil'í'égé' 'éi doo bik'é 'ta' haa nídoo'niit da. Jó 'éi bee haz'áanii 'ánínégé' bilááhgóó diné bich'í' nazhníla 'éi baq. Naabeehó dine'é bich'í' 'anídahazt'íi', 'índa Kiis'áanii bich'í' 'anídahazt'íi' danilíinii béeso bee bíká 'aná'álwo'ii díí zhíní Bini 'E'eshjáástsoh wolyéego 'ndízidígíí biyi' 'ta' nii'niit, 'éi 'íléi táá' nídeezidjii' daashíi' nít'sogo Kiis'áanii, 'índa Diné da bich'í' 'anídahazt'íi' yee 'ák'í daasla' níl' dooleet. 'Éi Wááshindoondi bee naaltsoos yah 'anáníídee'go béeso Kiis'áa-

nii, 'índa Diné chodayoos'íidii t'áá'á'í si'ánígíí tseebíi doot'ízh bííghahgo Wááshindoon yee 'aná'lwó' dooleet ha'nínígíí 'ta' niidooniit.

Section 10. (a) Díí k'ad kodóó bee haz'áanii bik'ehgo da-deezhnishígíí 'áníigo Wááshindoondi nahat'á yiniiyé dah nínidinibjiihii 'ta' bits'á doo'niitgo díí da-deezhnishígíí, naanish náás yit'ihgóó hadeisíid dooleet ní. Díí k'ad ha'asídí danilíigo nii'ni'ígíí 'éi Joint Committee on Navajo-Hopi Indian Administration wolyéego dooleet. Háálá 'íléi ha'a'aahdi nahat'á yiniiyé dah nínidinibjiihii, 'adeií hooghan ha'níníí 'atah dah 'ndadinibjiihii, 'índa 'ayaaí hooghan ha'níníí 'atah dah nínidinibjiihii 'ta' 'atah danilíi dooleet 'éi baq. K'ad 'éi díí 'adeií hooghan ha'níníí dah nínidinibjiihii 'ta' Committee on Interior and Insular Affairs wolyéego biniiyé bits'á'niilgo yee dah yikah. 'Áko díí 'adeií hooghan ha'níníí dah 'ooldahii yinant'a'í nílíinii díí k'ad Committee on Interior and Insular Affairs wolyéego yee dah yikahígíí táá'go yq'q' haidooníigo koji Joint Committee on Navajo-Hopi Indian Administration wolyéhígíí yitah yidooniit. 'Áko ndi díí tájil't'éego niho'dee'niilígíí 'a'q'q' hoot'áát wolyéii (political party) t'áá 'ájil'tso t'áá'á'í bee dajilíigo 'éi dooda. T'áá ndilt'éhé da t'áá'á'hájí níl'igo da 'éi t'áá 'áko. 'Áádóó 'ayaaí hooghan ha'níníí t'áá 'ákónáánát'é. 'Ayaaí hooghan wolyéego nahat'á yee dah nínidinibjiihii bitahjii' 'éi 'ta' Committee on Public Lands of the House of Representatives wolyéego yee dah yikah, baq' haa'nílii danilíigo. 'Áko díí 'ayaaí hooghan ha'níníí dah 'ooldahii yinant'a'í nílíinii díí k'ad Committee on Public Lands of the House of Representatives yee dah yikahígíí 'a'ldó' táá'go yq'q' haidooníigo koji Joint Committee on Navajo-Hopi Indian Administration wolyéhígíí yitah yidooniit. 'A'ldó' t'áá 'ákónáánát'é. Díí tájil't'éego bits'á ho'dee'niilígíí 'a'q'q' hoot'áát (political party) wolyéii t'áá 'ájil'tso t'áá'á'í bee dajilíigo 'éi dooda. T'áá ndilt'éhé da t'áá'á'hájí níl'igo da 'éi t'áá 'áko dooleet. 'Áko díí Joint Committee on Navajo-Hopi Indian Administration dajilíi dooleet biniiyé nídaho'diisdlá'ígíí 'éi hastq' jilt'ée dooleet. Náás hodeeshzhiihigóó háadi da 'ta' bidíí'ízh sil'í'go díí k'ad niho'dee'niilígíí t'áá 'éi bik'ehgo 'ta' nínádoot'éet. Díí k'ad hastq' jilt'éego niho'dee'niilígíí 'a'q'q' há dah sídáa dooleetii t'áá hó 'ta' ndazhdoot'éet. 'Éi díí niho'dee'niilígíí t'áá 'éi 'ta'.

(b) Díí k'ad Joint Committee on Navajo-Hopi Indian Administration wolyéego biniiyé hastq' jilt'éego niho'dee'niilígíí díí k'ad neeznáá náahaijii' Naabeehó Dine'é dóó Kiis'áanii bá nda'doonish ha'níigo naanish yii'aahígíí 'íléi naanish náás deit'í'í'ígíí hadajisíid dooleet. 'Índa 'íléi 'ahgóó naanish doo hah 'ta' daaní'ígíí da hadzisiid dooleet. Wááshindoondi nahat'á yiniiyé dah nínidinibjiihii bits'á dahaas'nílii díkwíigo shíí yee dah yikahgo 'át'é, 'áko díí naanish neeznáá náahaijii' yii'aah ha'níigo da-deezhnishígíí naanish bit' 'akéé' dahoní-'áq'góó 'a'q'q' yiniiyé naaznil. 'Áko 'éi 'áádégé' nihíká 'adoohjah kwii haz'ánígíí nihí baa 'ndadóoh'íi' daháníigo díí Joint Committee on Navajo-Hopi Indian Administration wolyéego biniiyé dzizniií 'áajii' bíká 'anííjah dooleet. 'Áádóó 'índa t'áá haashíi' nízah níná'hálzhishgo díí Joint Committee on Navajo-Hopi Indian Administration dajilínígíí díí naanish náás deit'í'í'ígíí bee naaltsoos yah 'anídajii'niit dooleet Wááshindoondi Nahat'á yiniiyé dah nínidinibjiihii bich'í'. Yá'át'éehgo naanish náás yit'ihgo 'a'ldó' t'áá yá'át'éehgo naanish náás deit'í'í'ígíí dajiníigo baa dahojilne' dooleet, 'índa kót'éego la' t'áá 'íiyisíi yá'át'éehgo naanish náás deit'í'í'ígíí dooleet dajiníigo da t'áá ha'át'éhégo da nda'jil'kidgo nizhónígo nda'doonish. 'Áádóó 'índa t'áá haa da nízah níná'hálzhishgo díí Joint Committee on Navajo-Hopi Indian Administration ha'nínígíí Indians Binant'a'í Commisioner ha'nínígíí hágo néidi'niihgo Indian Binant'a'í jilíinii díí koji Naabeehó Dine'é dóó Kiis'áanii neeznáá náahajii' bá 'oonishígíí ha'át'éego 'atah biníjilnish 'ákwii bee 'ádaa ch'ínáhojit'aah dooleet. 'Áádóó shíí koji' t'áá yíndahódí'kid shíí baa hojilne' dooleet.

(c) Díí k'ad Joint Committee on Navajo-Hopi Indian Administration wolyéego hastóí hastq'q'go biniiyé nii'niilígíí, doodaii' t'áá 'éi subcommittee deit'níigo níná'ahí'niilígíí da ts'ídá t'áá hót'saa nahalingo t'áadoo le'é bee bíhólníih nahalingo 'ályaa. Na'ídíkid biniiyé 'á'ah 'áda'aléehgo t'áá yiniiyé 'á'ah 'í'doolíí; t'áá haa'í da, 'índa t'áá hoolzhishgi da 'á'ah 'é'é-léehgo 'á'ah 'í'doolíí dóó biniiyéii t'áá yaa ntsídaakees góne' há 'adeidoot'íi; 'índa ha'át'éegi da 'adaho'niine'jii' díínáát ha'níigo t'áá ch'ééh 'ádaha'ní nahalingo naaltsoos bee ní'ii-

t'eesihii subpoena wolyéhígíí. hwee ndeíítsóosgo t'áá 'ákóda-hodoolíí, 'índa ndahodiine'gi 'oo'íinii niljigo hodíílnih dahodííniidgo t'áá 'ákót'ée dooleet, doodaii' n'léi naanish ndaat'i'gi da naaltsoos bee dzisnilígíí t'áá 'át'é díí committee wolyéego dah yikahii bich'i' niníniíí dahodííniidgo t'áá 'ákót'é; 'índa ha'át'éegi da 'ádee hada'iidziihii oath deiíniígíí bílák'ee naazláago 'ádabi'diilyaa; 'índa na'ídíkíd ts'ídá bee bá haz'á, 'aadóo na'ídíkídgo kodóo bee háá'iidziih shíí naaltsoos yikáá' ndeidooniígo bee bá haz'á; 'áádóo 'índa t'áá bíl bidahónéedzqá shíí naaltsoos yee ndeíí'aahgo; 'aadóo 'índa béeso bá sinilii ndi t'áá yiniiyé choyoot'ííh shíí t'áá yiniiyé choidoot'íí, t'áá 'ákót'éego bee bá haz'á. Ha'át'éegi da ndahane'go da naaltsoos 'íí'ínií saad yikáá' yoozoh dooleet'íi ta' shódayoot't'eehgo ta' shódeidoot't'ee, 'áko ndi 'éi saad naaltsoos bikáá' yidzohígíí neeznádiin níjaa'go naaki yáál bik'eh ní'qágo naaltsoos há 'ádooníí, 'ákwii t'éiyá 'ákót'éego bee há haz'á, bíláhgóo naaltsoos 'íí'ínií bich'i' nizh'dooléígíí 'éi dooda. Díí Joint Committee danilínígíí ha'át'éegi da ch'ééh ha'át'íi da dahodííniidgo, ch'éeh da ndahodííkidgo díí bee haz'áanii neeznáá náahaij'í' bik'ehgo nda'diinish ha'nínígíí Násk'áqz nilíinii saad 102, 103 dóo 104 wolyéego dah shijaa'ígíí bee haa náhódóot'íí.

(d) Náhást'éíts'áadah dóo bí'qá naadiin táá'góo yihah yéedqá' (1923) naanish danitsaii Wááshindoon bá nda'anishii (j'ó 'éi Gha'diit'aahii, 'Azee'íí'ínií, 'índa Bá da'ólta'í binaanish danilíini 'áá'deínií) bik'é nda'iilyée dooleet'ígíí Wááshindoondi

nahat'á yiniiyé dah ndinibííhii naaltsoos yee ch'ídeiz'ah. 'Ák'éé' dahoní'áqg'óo kohgo nda'iilyée dooleet ha'níigo. 'Éi Classification Act of 1923 deiínií. Díí kót'éego bee haz'áanii silíígo naaltsoos bee ch'ínina' dóo wóshdégé' t'áá díkwíidi shíí saadígíí ta' bíi' háadáhaasdzo silíí, 'índa saad ta' bíih nda-haasdzo. 'Éi beego t'áá yéego lahgo 'ánádzaa. Díí k'ad hastóí bits'ánilgo Joint Committee on Navajo-Hopi Indian Administration wolyéego yee dah diikaiígíí Bilagáana da náánáahdégé' danilíinii naanish dayiichííhii yich'i' nda'iiléego bá dadeesh-nish, t'óo bíká 'anidaalwo'ii da biniiyé ta' ndeíniíígo ta' ndeidooní. T'áá 'aaníí 'ákónéehgogo hashíí yit'éego yich'i' nda'iilée dooleet. Díí bee haz'áanii 1923 yéedqá' naaltsoos bee háána' yéé bik'ehgo 'éi dooda. Díí bee haz'áanii naaltsoos bee háána' ha'nínígíí yee has'ánégé bíláhgo daats'í bá ndaalnishii yich'i' nda'iilée dooleet. T'áá daats'í bich'i'go, h'óla. Jó 'éi t'áá bí bee bídahólnííh. Naaltsoos 'íí'ínií danilíinii shíí 'áldó' ta' bá ndaalnish dooleet. 'Éi shíí 'áldó' t'áá bí danízingi 'át'éego yich'i' nda'iilée dooleet. 'Éi dó' k'ad 'ákót'é.

(e) T'áá 'altso hahodíidzaa' díí k'ad kwii saad neeznáni g'óne' dah shijaa'ii naanish dadooleet'íi yaa halne'ígíí biniiyé béeso ta' sahdii ndidoot'áá. Wááshindoondi Senate wolyéego nahat'á yiniiyé dah naháaztánígíí binaaltsoos 'íí'ínií nilíinii t'óo naaltsoos t'éiyá yee niidootsoos, díí naaltsoos niiltsoozígíí Joint Committee on Navajo-Hopi Indian Administration wolyéego yee dah yikahii yá 'alqáji' dah nánídaahii 'ábi'diilyaa shíí dó' bízhi' bikáa' dooleet.

PUBLIC LAW 474 — 81st CONGRESS

Chapter 92 — 2nd Session — S. 2734

AN ACT

To promote the rehabilitation of the Navajo and Hopi Tribes of Indians and a better utilization of the resources of the Navajo and Hopi Indian Reservations, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in order to further the purposes of existing treaties with the Navajo Indians, to provide facilities, employment, and services essential in combating hunger, disease, poverty, and demoralization among members of the Navajo and Hopi Tribes, to make available the resources of their reservations for use in promoting self-supporting economy and self-reliant communities, and to lay a stable foundation on which these Indians can engage in diversified economic activities and ultimately attain standards of living comparable with those enjoyed by other citizens, the Secretary of the Interior is hereby authorized and directed to undertake, within the limits of the funds from time to time appropriated pursuant to this Act, a program of basic improvements for the conservation and development of the resources of the Navajo and Hopi Indians, the more productive employment of their manpower, and the supplying of means to be used in their rehabilitation, whether on or off the Navajo and Hopi Indian Reservations. Such program shall include the following projects for which capital expenditures in the amount shown after each project listed in the following subsections and totaling \$88,570,000 are hereby authorized to be appropriated:

- (1) Soil and water conservation and range improvement work \$10,000,000.
- (2) Completion and extension of existing irrigation projects, and completion of the investigation to determine the feasibility of the proposed Sam Juan-Shiprock irrigation project, \$9,000,000.
- (3) Surveys and studies of timber, coal, mineral, and other physical and human resources, \$500,000.
- (4) Development of industrial and business enterprises, \$1,000,000.
- (5) Development of opportunities for off-reservation employment and resettlement and assistance in adjustments related thereto, \$3,500,000.
- (6) Relocation and resettlement of Navajo and Hopi Indians (Colorado River Indian Reservation), \$5,750,000.
- (7) Roads and trails, \$20,000,000.
- (8) Telephone and radio communication systems, \$250,000.
- (9) Agency, institutional, and domestic water supply, \$2,500,000.
- (10) Establishment of a revolving loan fund, \$5,000,000.
- (11) Hospital buildings and equipment, and other health conservation measures, \$4,750,000.
- (12) School buildings and equipment, and other educational measures, \$25,000,000.
- (13) Housing and necessary facilities and equipment, \$820,000.
- (14) Common service facilities, \$500,000.

Funds so appropriated shall be available for administration, investigations, plans, construction, and all other objects necessary for or appropriate to the carrying out of the provisions of this Act. Such further sums as may be necessary for or appropriate to the annual operation and maintenance of the projects herein enumerated are hereby also authorized to be appropriated. Funds appropriated under these authorizations shall be in addition to funds made available for use on the Navajo and Hopi Reservations, or with respect to Indians of the Navajo Tribes, out of appropriations heretofore or hereafter granted for the benefit, care, or assistance of Indians in general, or made pursuant to other authorizations now in effect.

SEC. 2. The foregoing program shall be administered in accordance with the provisions of this Act and existing laws relating to Indian affairs, shall include such facilities and services as are requisite for or incidental to the effectuation of the projects herein enumerated, shall apply sustained-yield principles to the administration of all renewable resources, and shall be prosecuted in a manner which will provide for completion of the program, so far as practicable, within ten years from the date of the enactment of this Act. An account of the progress being had in the rehabilitation of the Navajo and Hopi Indians, and of the use made of the funds appropriated to that end under this Act, shall be included in each annual report of the work of the Department of the Interior submitted to the Congress during the period covered by the foregoing program.

Sec. 3. Navajo and Hopi Indians shall be given, whenever practicable, preference in employment on all projects undertaken pursuant to this Act, and, in furtherance of this policy, may be given employment on such projects without regard to the provisions of the civil-service and classification laws. To the fullest extent possible, Indian workers on such projects shall receive on-the-job training in order to enable them to become qualified for more skilled employment.

SEC. 4. The Secretary of the Interior is authorized, under such regulations as he may prescribe, to make loans from the loan fund authorized by section 1 hereof to the Navajo Tribe, or any member or association of members thereof, or to the Hopi Tribe, or any member or association of members thereof, for such productive purposes as, in his judgment, will tend to promote the better utilization of the manpower and resources of the Navajo or Hopi Indians. Sums collected in repayment of such loans and sums collected as interest or other charges thereon shall be credited to the loan fund, and shall be available for the purpose for which the fund was established.

SEC. 5. Any restricted Indian lands owned by the Navajo Tribe, members thereof, or associations of such members, or by the Hopi Tribe, members thereof, or associations of such members, may be leased by the Indian owners, with the approval of the Secretary of the Interior, for public, religious, educational, recreational, or business purposes, including the development or utilization of natural resources in connection with operations under such leases. All leases so granted shall be for a term not to exceed twenty-five years, but may include provisions authorizing their renewal for an additional term of not to exceed twenty-five years, and shall be made under such regulations as may be prescribed by the Secretary. Restricted allotments of deceased Indians may be leased under this section, for the benefit of their heirs or devisees, in the circumstances and by the persons prescribed in the Act of July 8, 1940 (54 Stat. 745; 25 U. S. C., 1946 edition, sec. 380). Nothing contained in this section shall be construed to repeal or affect any authority to lease restricted Indian lands conferred by or pursuant to any other provision of law.

SEC. 6. In order to facilitate the fullest possible participation by the Navajo Tribe in the program authorized by this Act, the members of the tribe shall have the right to adopt a tribal constitution in the manner herein prescribed. Such constitution may provide for the exercise by the Navajo Tribe of any powers vested in the tribe or any organ thereof by existing law, together with such additional powers as the members of the tribe may, with the approval of the Secretary of the Interior, deem proper to include therein. Such constitution shall be formulated by the Navajo Tribal Council at any regular meeting, distributed in printed form to the Navajo

people for consideration, and adopted by secret ballot of the adult members of the Navajo Tribe in an election held under such regulations as the Secretary may prescribe, at which a majority of the qualified votes cast favor such adoption. The constitution shall authorize the fullest possible participation of the Navajos in the administration of their affairs as approved by the Secretary of the Interior and shall become effective when approved by the Secretary. The constitution may be amended from time to time in the same manner as herein provided for its adoption, and the Secretary of the Interior shall approve any amendment which in the opinion of the Secretary of the Interior advances the development of the Navajo people toward the fullest realization and exercise of the rights, privileges, duties, and responsibilities of American citizenship.

SEC. 7. Notwithstanding any other provision of existing law, the tribal funds now on deposit or hereafter placed to the credit of the Navajo Tribe of Indians in the United States Treasury shall be available for such purposes as may be designated by the Navajo Tribal Council and approved by the Secretary of the Interior.

SEC. 8. The Tribal Councils of the Navajo and Hopi Tribes and the Indian communities affected shall be kept informed and afforded opportunity to consider from their inception plans pertaining to the program authorized by this Act. In the administration of the program, the Secretary of the Interior shall consider the recommendations of the tribal councils and shall follow such recommendations whenever he deems them feasible and consistent with the objectives of this Act.

SEC. 9. Beginning with the quarter commencing July 1, 1950, the Secretary of the Treasury shall pay quarterly to each State (from sums made available for making payments to the State under sections 3 (a), 403 (a), and 1003 (a) of the Social Security Act) an amount, in addition to the amounts prescribed to be paid to such State under such sections, equal to 80 per centum of the total amounts of contributions by the State toward expenditures during the preceding quarter by the State, under the State plans approved under the Social Security Act for old age assistance, aid to dependent children, and aid to the needy blind, to Navajo and Hopi Indians residing within the boundaries of the State on reservations or on allotted or trust lands, with respect to whom payments are made to the State by the United States under sections 3 (a), 403 (a), and 1003 (a), respectively, of the Social Security Act, not counting so much of such expenditure to any individual for any month as exceeds the limitations prescribed in such sections.

SEC. 10. (a) There is hereby established a joint congressional committee to be known as the Joint Committee on Navajo-Hopi Indian Administration

(hereinafter referred to as the "committee"), to be composed of three members of the Committee on Interior and Insular Affairs of the Senate to be appointed by the President of the Senate, not more than two of whom shall be from the same political party, and three members of the Committee on Public Lands of the House of Representatives to be appointed by the Speaker of the House of Representatives, not more than two of whom shall be from the same political party. A vacancy in the membership of the committee shall be filled in the same manner as the original selection. The committee shall elect a chairman from among its members.

(b) It shall be the function of the committee to make a continuous study of the programs for the administration and rehabilitation of the Navajo and Hopi Indians, and to review the progress achieved in the execution of such programs. Upon request, the committee shall aid the several standing committees of the Congress having legislative jurisdiction over any part of such programs, and shall make a report to the Senate and the House of Representatives, from time to time, concerning the results of its studies, together with such recommendations as it may deem desirable. The Commissioner of Indian Affairs at the request of the committee, shall consult with the committee from time to time with respect to his activities under this Act.

(c) The committee, or any duly authorized subcommittee thereof, is authorized to hold such hearings, to sit and act at such times and places, to require by subpoena or otherwise the attendance of such witnesses and the production of such books, papers, and documents, to administer such oaths, to take such testimony, to procure such printing and binding, and to make such expenditures as it deems advisable. The cost of stenographic services to report such hearings shall not be in excess of 25 cents per hundred words. The provisions of sections 102 to 104, inclusive, of the Revised Statutes shall apply in case of any failure of any witness to comply with any subpoena or to testify when summoned under authority of this subsection.

(d) The committee is authorized to appoint and, without regard to the Classification Act of 1923, as amended, fix the compensation of such experts, consultants, technicians, and organizations thereof, and clerical and stenographic assistants as it deems necessary and advisable.

(e) There are hereby authorized to be appropriated such sums as may be necessary to carry out the provisions of this section, to be disbursed by the Secretary of the Senate on vouchers signed by the chairman.

Approved April 19, 1950.

A SIMPLIFIED ENGLISH VERSION OF S. 2743, THE NAVAJO-HOPI LONG RANGE BILL

The Act of Congress we are telling about in this paper has been passed to help the Navajo and Hopi Indians to get out of the conditions of poverty they are now in. It is also for the purpose of helping them to make greater and better use of the resources (such as minerals, timber, farm land, men who want to work, etc.) found on the Navajo and Hopi Reservations and for other purposes also.

Section 1. Let this Act be made into law by the Senate and the House of Representatives of the United States of America while they are gathered together in a meeting of Congress. The purposes of this law are many. When treaties were made with the Navajo Tribe, the United States Government tried to provide for helping the Indians to progress and to live well. This law will help the United States to do the things the treaty makers had in mind. This law will help to get rid of hunger, sickness and poverty among the Navajo and Hopi Indians by giving them jobs, hospitals, schools and other help that they now need and do not have; it will also keep the people from becoming discouraged and from drinking and misbehaving in an effort to forget their troubles. This law will help the Navajo and Hopi people to make use of the various resources on their reservations (such as the farm land, grazing land, minerals, oil, coal, water and other things that men use in their living). The use of these resources will help the people to become self-supporting so that they will not have to depend upon anyone else for their living. In this way the Navajo and Hopi Indians can make their living in many different ways, and some day they will be able to live just like other citizens of the United States. From time to time money will be set aside by Congress in accord with the provisions of this Act. The Secretary of the Interior is authorized and ordered to begin a program for the Navajo and Hopi Indians, and is given the right to use the money set aside for the different purposes which are described in this Act; but he cannot use more money than the amounts set aside for each of the purposes. The program will be undertaken by him in order to save and put into use the resources of the Navajo and Hopi Indians; to make use of Navajo and Hopi men who are able and willing to work; and to give the Navajo and Hopi Indians the things they need to make a good living, no matter whether they are on or off

their reservations. This program will include all of the different projects listed below. Congress has authorized the spending of \$88,570,000, for all these projects put together. The amount of money to be allowed and set for each project is also shown below.

(1) As much as \$10,000,000 can be set aside for work that will be done to keep the soil and water from being wasted, and for making the range better.

(2) As much as \$9,000,000 can be set aside to finish the work on irrigation projects that are already in existence, to make them larger, and to look into the matter of the proposed San Juan-Shiprock irrigation project to find out whether or not it would be a good idea to build it.

(3) As much as \$500,000 can be set aside for the purpose of making studies to get more information about such resources as timber, coal, minerals, the number of Navajo and Hopi men and women who are able and willing to work, and other valuable things not mentioned here.

(4) As much as \$1,000,000 can be set aside for the purpose of helping the Navajo and Hopi people to set up businesses and industries.

(5) As much as \$3,500,000 can be set aside for the purpose of helping the Navajo and Hopi Indians to get work away from the reservations. Some of this money can also be used to help people to find places where they can make their homes away from the reservations, and to help them while they are getting themselves settled and learning how to live in their new homes.

(6) As much as \$5,750,000 can be set aside for the purpose of helping Navajo and Hopi Indians who want to make their homes on the Colorado River Reservation.

(7) As much as \$20,000,000 can be set aside for the purpose of building roads and trails.

(8) As much as \$250,000 can be set aside for the purpose of putting in telephones, telephone lines and radios.

(9) As much as \$2,500,000 can be set aside for the purpose of developing water for the use by the Navajo and Hopi Agencies, by the schools and hospitals, and by the people themselves.

(10) As much as \$5,000,000 can be set aside as a fund from

which Navajo and Hopi Indians can get loans. They can use the money which is loaned to them for a certain length of time. At the end of this time they must pay it back so that someone else can use it.

(11) As much as \$4,750,000 can be used for the purpose of building hospitals, buying things needed in the new hospitals, and for other work carried on with regard to health.

(12) As much as \$25,000,000 can be set aside for the purpose of school construction, buying the things needed in the schools, and for other work carried on with regard to education.

(13) As much as \$820,000 can be set aside for the purpose of building houses and other buildings needed by the people who will work on the various projects, and to buy things needed in these houses and other buildings.

(14) As much as \$500,000 can be set aside for the purpose of building warehouses, offices for district supervisors, garages, repair shops, and things like these which are needed for all the different projects.

Money set aside for the different projects as described above can be used for making investigations and plans for putting up necessary buildings, for paying the people who direct the different projects, or for any other purpose necessary to carry out the provisions of this law. (The different projects included in this bill have been listed above.) After these provisions are carried out, money will be needed each year to run all of these schools, hospitals, irrigation projects, and other things as well as to keep the buildings, roads telephones, etc., in good condition after they have been built. This law authorizes the setting aside of money for these purposes each year. However, the money set aside for running and keeping up projects named above will be in addition to money that is usually given for use on the Navajo and Hopi Reservations. It will also be in addition to money the Navajos and Hopis now get from funds set aside to help and care for Indians in general, and it will be in addition to all other money set aside in accord with other laws now in effect permitting appropriations.

Section 2. This program is to be carried out in accord with the provisions of this law, and in accord with other laws now in existence which have to do with Indian Affairs. This program is to include everything necessary to fully carry out all of the projects told about above. In accord with this law, these resources which keep growing back (like timber and grass) will be taken care of in such a way that they will not be killed out, but will keep on growing back as they are used. In that way these resources will always be available. This program will be carried on in such a way that it will be completed, so far as possible, within ten years from the date on which this law was passed. Every year the Department of the Interior makes a report to Congress, telling Congress what it has done during the year. In accord with law, for the ten-year period of this program, the yearly report of the Department of the Interior will tell about the progress being made in getting the Navajos and Hopis back on their own feet, and will tell how the money set aside according to this law is being spent.

Section 3. The Navajo and Hopi Indians will be given the first chance at jobs that become available on all the different projects named in this law, provided they know how to do the work. They will be given first chance and hired if they know how to do the work even though they cannot come up to all the provisions of the Civil Service and Classification laws. To the fullest extent possible, Navajo and Hopi Indians working in these different projects will be given training in the job at the same time they are working on it. This way they can be helped to learn more about how to do the work, and they can go on to jobs that require more skill.

Section 4. In the first section of this law, there is provision for the setting up of a loan fund. The Secretary of the Interior can make any rules he wants to make with regard to lending this money. He has the right to make loans from this loan fund to the Navajo or Hopi tribe, to any individual Navajo or Hopi Indian, or to any group of Navajos or Hopis who are organized together. He is allowed to make these loans for any purpose which he thinks will give jobs to more people, or for any purpose which will help the Navajo or Hopi Indians to get

a better living from their resources. When borrowers pay back the money that was loaned to them, or when they pay interest, this money will be put back in the loan fund so it can be used again for the purpose for which this fund was got up.

Section 5. The Navajo and Hopi tribes each own certain areas of land which are protected for them by the Government, and which they cannot sell to outsiders. Some of the Navajos and Hopi Indians own pieces of land of this kind as individuals, and there are also associations of Navajos or Hopis who own pieces of land as a group. If the Secretary of the Interior approves, the owners of these areas of land are permitted to lease them for the purpose of setting up things for public use, for the building of churches or missions, for the building of schools, for recreation (as a baseball park or a theater), or for businesses (such as trading posts, restaurants or tourist courts). When they lease their land for these purposes they can also give the person to whom they leased it the right to develop and use natural resources on that land in connection with that person's operation under the lease. They cannot lease their land for longer than twenty-five years, but they can promise to renew the lease for an additional twenty-five years. All such leases will be made in accord with whatever rules the Secretary of the Interior may want to make. The Act of July 8, 1940, (5G Stat. 745; 25 U. S. C., 1946 Edition, Sec. 380) tells who has the right to lease land which belongs to someone who has died, and it tells how and when such land can be leased. The land that belonged to people who have died can be leased for the benefit of those to whom they left it by the persons name in the Act of July 8, 1940. There are other laws that provided for the leasing of Indian lands of the kind which are protected for the Indians by the Government. Nothing in this Section can be taken to mean that those other laws are repealed or changed.

Section 6. The Navajo Tribe shall have the right to make up and adopt a Tribal Constitution. (By a Tribal Constitution we mean a plan, made by the people, for the purpose of governing themselves. The plan called a constitution, is made up of laws and rules telling just how the Tribal Council is to be set up; just how Law and Order is to be administered; just what the laws are that govern people's behaviour, and many other things of that kind which are very important to the tribe in carrying on a well-ordered life.) A Tribal Constitution will give the Navajo people a chance to take part in the program authorized by this law to the greatest extent possible. It tells below how the Navajos are to go about the matter of making up a constitution for themselves. Laws already in existence recognize the fact that the tribe, or something that is representative of the tribe (such as the Tribal Council), already has the power to do or decide certain things for itself. The tribe may want to get the right to decide other things for itself which it is not allowed to decide at present. If the Secretary of the Interior approves, the tribe will be allowed to have more power. This power will be in addition to the power already given, in accord with existing laws. The constitution that the Navajos make up will provide for all the matters they are authorized to decide or act on for themselves. The Navajo Constitution is to be made up by the Navajo Tribal Council at any regular meeting. When the Council has finished making it up, it will be printed and copies will be given to the Navajo people so they can think about it. Then there will be an election to find out whether or not the Navajo people want this constitution. If more people vote for it than against it, it will be adopted. The Secretary of the Interior will set the rules for carrying on the election in regard to the constitution. This constitution will give the Navajos an organization through which they can take the greatest possible part in carrying on their affairs. However, the constitution that the Navajos draw up for themselves must be approved by the Secretary of the Interior. This constitution will go into effect as soon as the Secretary of the Interior approves it. As time goes on the Navajos may want to change some of the provisions of their constitution. They can do this by having the Tribal Council decide on what the changes are to be. Then the new provisions will be written down and distributed among the people so they can think about them. Then at an election they will decide whether or not to make the change. The changes will then be sent to

the Secretary of the Interior for his approval. The Secretary of the Interior will approve of any such change in the constitution if he thinks that it will help the Navajo people to move forward the time when they will have all the rights and privileges, and responsibilities, and will perform all of the duties that go with being a citizen of this country.

Section 7. There are tribal funds now in the Treasury of the United States, and more will be put there from time to time in the future. All this money can be used for any purposes the Tribal Council wants to use it for, as long as the Secretary of the Interior approves. This new law takes the place of any other existing laws regarding the spending of Navajo tribal funds.

Section 8. The Navajo and Hopi Tribal Councils and the Navajo and Hopi people shall be kept informed what is planned or what is being done in connection with this program, and they shall be given a chance to think about the different plans in this program right from the day these plans are first made. The Tribal Councils of the Navajos and the Hopis may want to say how they would like to go about making and carrying out a certain plan. The Secretary of the Interior shall do it in the way the tribal councils recommend if he thinks that would be the best way to do it, and that it would be in line with the purposes of this law.

Section 9. Under sections 3(a), 403(a) and 1003(a) of the Social Security Act there are provisions by which the Secretary of the Treasury pays money to the different states four times each year to help them carry on their Social Security programs. Each state has a plan for making payments to help old people, dependent children, and blind people whenever they need relief. The states where Navajos and Hopis live have each made provisions in their plans for including Navajo and Hopi Indians who are old, blind or who are dependent children needing help, and who live on reservations, allotted land or trust land inside the state boundaries. At the end of each three months period the different states will tell the government how much they paid out to help Navajo and Hopi Indians. Then the government will give back to the states eighty cents (80c) on every dollar spent by the states to help the Navajos and Hopis. This money the government gives to them will be in addition to the amount of money the states get from the Secretary of the Treasury four times each year for their Social Security program. However, according to the Social Security law, there is a limit as to how much money a person can be given in any one month for relief. If the state gives a person more than this law allows, the government will not pay the state back for the amount of money given to a person beyond the limit set by law. As we said before, the government will pay back eighty cents (80c) of each dollar the state spends to help Indians who are old, blind or dependent children. However, the government gives the states money every three months to help all the people living in the state, who need relief. If the Navajos and Hopis were counted in with the rest of the people living in the state they would get a share of this money too. So the amount they would get as a share of the state gave them Social Security benefits along with the rest of the people in the state will be taken out of that eighty cents (80c) the government pays back to the state for every dollar the state spends to give relief to Indians. This government payment to the states of eighty cents on each dollar the state spends on Navajos and Hopi Indians for relief to the old, the needy blind, and the dependent children will begin with the three-month period starting July 1, 1950.

Section 10. (a) In accord with this Act, a government committee is to be set up. The committee will be called the Joint committee on Navajo-Hopi Indian Administration, because it will be made up of members of Congress from both the Upper and Lower Houses. There is already a committee called the committee on Interior and Insular Affairs in the Senate or Upper House. The President of the Senate will name three men from the committee on Interior and Insular Affairs to be members of the Joint Committee on Navajo-Hopi Indian Administration. Not more than two of those three men named can belong to the same political party. In the Lower House of Congress there is already a committee called the committee on Public Lands of the House of Representatives. The Speaker

of the House of Representatives will name three men from the Committee on Public Lands of the House of Representatives to be members of the Joint Committee on Navajo-Hopi Indian Administration. Not more than two of these men who are named can belong to the same political party. Whenever there is a vacancy in the Joint Committee on Navajo-Hopi Indian Administration, this vacancy will be filled in the same way as the original members were chosen, which we have just told about. When it is set up, this Joint Committee on Navajo-Hopi Indian Administration is to choose a chairman from among its members.

(b) This Joint Committee on Navajo-Hopi Indian Administration will be set up for the purpose of watching the progress of the different programs (work) provided for in this Act for the purpose of helping the Navajo and Hopi Indians to become self-supporting citizens. Also, from time to time this Committee will look into the different programs to see how fast they are moving along. There are several different committees in Congress that have to do with making laws in connection with some of the programs described in this Act. The Joint Committee on Navajo-Hopi Indian Administration will help these different committees of Congress whenever their help is asked for. Also, this Joint Committee on Navajo-Hopi Indian Administration shall make a report to the Upper and to the Lower House of Congress from time to time to tell the Congressmen what they have learned about the way the program is being carried out; and this Committee has the right to tell Congress what it thinks should be done; or how it thinks something should be done. From time to time the commissioner of Indian Affairs shall go to talk over his doings in connection with this Long Range Program with the Joint Committee on Navajo-Hopi Indian Administration. He will do this whenever the Committee asks him to do so.

(c) Either this Joint Committee on Navajo-Hopi Indian Administration, or any smaller committee (subcommittee) it may set up to represent it, has the right to do certain things. It is given the right to hold meetings or take the kind of action it thinks is necessary at any time or place; it can get a paper called subpoena, or do anything else that is necessary to make a person act as a witness, or to make a person turn over books, records, or other papers to the Committee; it can administer oaths; it can ask questions of people and write down what they say; it can have anything printed and made into a book that it thinks necessary; and it can spend money whenever necessary. When this committee hires someone to write down what is said at hearings, it cannot pay this person more than twenty-five cents (25c) for each hundred words written down. When any person is called by this Committee as a witness, and that person does not obey the Committee's order to come, or if that person refuses to tell what he knows, or if he will not answer questions, the provisions of Sections 102, 103 and 104 of the Revised Statutes shall apply to him. (According to this law, Congress has the right to tell a person that he must answer any question they may ask him, or show them any papers or other records they tell him to show them. If he refuses to do what they tell him to do he can be punished, and this law tells what the punishment shall be.)

(d) In 1923 an Act was passed by Congress telling how much the people who do certain kinds of work (as lawyers, doctors, teachers, etc.) can be paid if they work for the government. This Act is called the Classification Act of 1923, and its rules have been changed or new ones added from time to time. This Joint Committee on Navajo-Hopi Indian Administration may want to hire experts and other people who can advise and help the Committee from time to time. When these experts are hired, the Committee does not have to pay them in accord with the Classification Act of 1923. The Committee can pay them more or less than the amounts provided for different kinds of workers according to that Act. It is up to the Committee how much to pay these experts. It can also hire clerks and stenographers when needed and pay them any amount it wants to.

(e) Money needed to carry out the provisions of Section 10 of this Act can be set aside when necessary. This money will be paid out by the Secretary of the Senate (on vouchers), with the approval of the Chairman of the Joint Committee on Navajo-Hopi Indian Administration.

Bee haz'aaanii naaltsoos bik'ehgo 'adaha'niit dooleetii Tségháhoodzániigi Diné binant'a'i béesh bąqah dah naaznilií daniilínigii yaa ndaast'jíd. 'Áłtsé t'áa nálaahdi nihidiné'é bił kээdahwiit'inií bił baa ndadiit'jít dóó 'áádéé' shíí ha'át'éego yaa ntsídaakees dooleet daanigo dah ndahidiikai. Díí k'ad 'Aak'eego Bini'anit'áq Tsoh dabiidii'nigii biyi' béesh bąqah dah naaznilií yah 'anáánájeeh, 'áko 'inda nílááhdéé' diné 'ádaanii-nii bėnínáádahódzin dooleet dadiiniid. Naaltsoos diné bizaad bee bik'ida'ashchjigo t'áa náhidizíid bik'eh hahinidéhigii bikáá' 'ádeilyaa ni' díí bee haz'aaanii dooleet ha'nínigii, 'éi kwii t'áa 'áhoołts'íisigo bee 'ahit náádahodiilnih.

Kwii t'óó 'agháadi 'ádaat'é nahalinigii t'eyá naaltsoos bikáá' yisdzoh.

1. T'ah nahdée' 'éi 'Aak'eego béesh bąqah dah naaznilií naaltsoos bá 'anídaha'nił nt'ée' lá. 'Éi 'ákót'éego bee haz'aa-nii sání nilínigii yee has'áq nt'ée' lá. Díí bee haz'aaanii 'ániidí niljigo nináánalyéhigii 'ániigo 'éi Dąqgo Wóózhch'jíd wolyéego ndízidígii bini naaltsoos 'anídaha'nił dooleet ní. Jó 'éi díí bee haz'aaanii nináánalyé ha'nínigii Diné ndeidiiláago 'éi 'ákó-t'ée dooleet. 'Aak'eego naaltsoos 'anídaha'niłéé náas doot'áat nínigii naakigo haz'á biniinaa 'ákódoonił. 'Aląqjii'igii 'éiyá Wóózhch'jíd binigo Diné t'áa 'ałtso t'áa kęq kээdahat'jii łeh dóó 'ákohgo t'óó'góó nda'anishigii t'áa bá 'ádaadin łeh. Ts'ídá kóne' naaltsoos 'adaha'nił bá 'ályaago la' 'éi Diné t'áa 'ałtso shóidoot'eeł. Náábikéé' góne' nilínigii 'éi k'ad 'Aak'ee-go naaltsoos 'ahi'nił bee nihá haz'ánéé t'áa 'iiyisii koshídéé' hoolzhish, 'áko díí bik'ehgo naaltsoos 'adahidii'niłigii t'áadoo hazhó'ó daniil'ini, 'áko 'éi Wóózhch'jíd bini naaltsoos 'adahi-doo'nił nínigii bik'ehgogo 'éiyá t'áa 'ániłtso bik'i dadi'diit'jii.

2. 'Áłtséedąq' bee haz'aaanii nilnéé bik'ehgo 'éiyá naaltsoos 'adahizhdooniłii naaltsoos 'adaha'nił bitséedi doo házhi' 'ádaalne' da nt'ée'. Díí 'ániidí niljigo nináánaltsósígii 'ániigo 'éiyá naaltsoos 'ahidoo'niłjii' naaki ndeezid da hadziighgo naaltsoos 'adahizhdooniłii ts'ídá t'áa 'ájłłtso házhi' 'ádadoonił. Díí kwe'é saad bik'i yisdzohigii k'ehgo t'óó'jii Bilagáana bi-nant'a'i dooleetii yá naaltsoos 'anídaii'nił. Naabeehó Dine'é niliinii Wááshindoondi dah dínóodaatíi dóó kéyah hadahwiis-dzo yá dah dínóodaatíi bá 'i'ii'nił góne' nihí dó' 'atah 'i'iyii'-nił dooleetgo nihá nihodeet'q. 'Éi bąq díí t'áa nihí nihikéyah nihit haz'ąqgi 'áájí naaltsoos 'ahi'nił yaa naakaiigii'k'ehgo 'ádiilnił. Díí bik'ehgo naaltsoos 'ahi'nił haz'ąqjii 'ihwiidiil'áat, 'áko náasdi t'óó'jii naaltsoos 'adaha'nił bee nihá hoo'a'igii doo nihá nanit'a da dooleet.

3. Nahdée' naaltsoos 'andaha'niłéé bik'ehgo 'éi naaltsoos 'ał'qą 'át'éego daashdléezhgo ndaazbąsgo 'anídaha'nił nt'ée'. Díí k'ad bee haz'ąq dooleet ha'nínigii 'éiyá 'éi naaltsoos daashdlézhigii nahjii' kwiiidooliłgo bitsásk'ehgi naaltsoos t'áa 'áájí biniiyé 'ádaalyaaigii 'adaha'nił dooleet. 'Ałdó' t'óó'jii Bilagáana 'ił'iniigii t'óó' biniił'aajii' 'át'ée doo. Díí bik'ehgo naaltsoos 'ahi'nił 'ániidí siłtsoozigii łahgo, t'áa yéego łahgo 'át'ée dooleet. Jó 'éi naaltsoos há 'adahidoo'niłigii hoda'al-yaago naaltsoos 'adahidoo'niłigii bikáá' ndzizdąa doo. 'Áko łá' da naaltsoos 'ooh'áadgo nihinant'a'i dooleetii bá 'o'oh'á-dígii yikáá' sidáhigii biighahgi 'adoohsoh. Díí béesh bąqah dah si'áni dadooleetjii 'éi daashjii néeląq' naaltsoos yikáá' naháaz-tąq dooleet. 'Áko ndi t'áa nihit dah nahaz'ąq'góó bá 'adadi'-yoohnił biniiyé nihich'jii' nii'nilií 'éiyá łichii'go binída'asdzoo dooleet. 'Éi bee t'áa bééhózinii dooleet. Doo binída'asdzooigii 'éi náánáłahdi kээdahat'inií bá 'át'é 'iishjąq.

4. 'Áłtséedąq' 'i'ii'nił bibeehaz'aaanii yéé k'ehgo 'éiyá Naa-beehó bikéyah dji'góó 'aháádzo nt'ée' province wolyéego. Díí dji'góó hahoodzooigii 'éi t'ah t'áa 'ákót'é. 'Áko łahgo hahoo-dzo yii' kээdahat'inií diné béesh bąqah dah naaz'áni yá 'aląq-jii' dah nánidaah dooleetii łá' ndeiltééh, doodaii' hahoodzooigii naakigo da diné t'áatá'igii 'aląqjii' dah nánidaahí biniiyé 'áda ndeiltééh. Díí kóne' saad dah shijaa'go yéelł'igii bik'ehgo naaltsoos 'ahi'nił hanáádilyaa ha'nínigii biyi' t'ah t'áa bikáá' yisdzo. T'ah nahdée' yéé k'ehgo 'éiyá díí province dji'go kéyah niidzooigii biyi' hótsoago 'áłah da'aleeh bá dei'aah nt'ée'. 'Áko 'áłah 'aleeh dei'aahgo 'aheedanízáádéé' 'áłah jileehgo 'adah nánidaah dooleetii biniiyé 'idazhdiłłteehigii baa ndaji-t'jii nt'ée'. 'Áko 'éi k'ehgogo doo 'ałtso 'aheelt'éego diné 'áłah nádleeł da nt'ée'. Ła' diné nizaadi kээdahat'jii. T'áa 'aháánigii kээdahat'iniigii t'eyá 'aghá nahalingo 'áłah nádleeł nt'ée'. 'Áko jó bíjii da 'ádeiníziniigii 'atigo yee ndiijah. 'Éi

bąq díí bik'ehgo 'i'ii'nił 'ániidí háat'igii 'ániigo 'éiyá nléi naaltsoos 'adaha'nił bá dahoo'aahgóó 'áłtsé 'áłah da'aleehgo náánáłahdi province headquarters hoolyéedi 'áłah 'aleeh nii-t'ąqgo hastói łá' 'ákqó há doogaałii łá' ndajiltééh, 'áko 'éi 'áadi 'áłah yileehigii béesh bąqah dah naaznilií yá 'aląqjii' dah nánidaah dooleetii łá' yee hadaadził, 'éi dooleet ha'niih. 'Éi 'áadi yiniiyé niheeskai yéé 'éiyá yaa nidaat'jiihgo 'aląqjii' dah dínóodaatíi yá ndiijah. 'Éi nléi bidiné'é yá ndaakaii 'ádaani-nigii bik'ehgo háájii shíí yá ndii'nah. Kót'jiihgo 'áko 'azhą nizaadi kээdahojit'jii ndi diné há niyáhigii 'éi há haadzih.

5. Nahdée' bee haz'ánéé k'ehgo 'éi 'aląqjii' dah nánidaa-hiiijii biniiyé há 'ada'ii'niłigii łá' dzizjii diné bił 'ahiho'dii'nił yéé bíjii t'áa 'ahídałłtą'go hó t'áatá'í dziziniigii biláahdi naaltsoos há 'anidahgo, 'ákohgo 'inda hozhniłnééh nt'ée'. Ndi 'éi doo 'ádoonił da lá. Nahdée' nihahastói łá' t'áadoo bá 'ákó-dzaa da. Biniinaago díí 'aląqjii' dah 'anidaah biniiyé 'ahiho-dii'niłigii naaki aląqjii' naaltsoos łą há 'anánidahigii bikéedéé' há nááhoo'aahgo 'éi nizhdilt'éego há 'anáada'jii'nił. 'Éi díí nizhdilt'éhigii 'aláahgo naaltsoos há 'anidee'ii 'éi hozhnił-nééh. T'áa 'a'ohigii 'éi 'akéedéé' dah sidáhigii jileeh nt'ée'. Kónát'jiihgo 'ahaa hozhneesnánéé ha'át'ii da baa hwiinił'jiihgo 'ałghazh'łit'áah yileeh dóó 'ahijoolch'jíd, 'azhą t'áatá'igii bi-niiyé 'ałkéé' dah jizkéé ndi. Díí bik'ehgo 'i'ii'nił 'ániidí ni-línigii 'ániigo 'aląqjii' dah nánidaah dooleetii biniiyé 'idadooł-teehigii t'áa bí bikéedéé' dah sidáa dooleetii niidi'ááh. 'Áko-łoolyéenii bił ndinisht'ée dooleet niih. 'Áko 'éi ndiłłt'éego t'áa 'ahíłłtą'go bá 'adazhdi'yoonił. 'Áko doo 'ahoolch'jii da. Háálá bí doo 'ahaa 'aho'niilnáa da. 'Éi t'áa 'ahídałłtą'go 'ahidahi-dii'niłgo háádéé' shíí bá naaltsoos 'aghá níidee' shíí honeesnáa dooleet.

6. Nléi Diné bikéyah t'óó'di Diné łá' naanish yiniiyé da-bighan, béesh hadaagéedgóo da. 'Ákódaat'éégóo naaltsoos 'ahi'nił bee bá dahwiidoo'aat t'áa dabitahgóo. Ndi t'áa has-tániigo haz'ą há 'ákódoonił. Há 'ákódaalyaago naaltsoos 'ahi'nił baa hoolzhiizhgo doo 'áádéé' hágáal ninádaazt'i' da dooleet t'áadoo biniiyéhéégóo. 'Áłtséedąq' yéé k'ehgo 'éiyá 'ákódaat'éhigii doo bee haz'ąq da nt'ée'. K'adigii 'éiyá yee nihá has'ąq dooleet. 'Éi absentee voting wolyé 'ákót'éego 'atah naaltsoos 'aji'áadgo.

7. Díidí béesh bąqah dah naaznilií niilteeh biniiyé 'áłah dasooljii' 'Ánihwii'aahii dadooleetii dó' t'áa nihí ndahidoohnił níigo bikáá' 'ałdó' díí 'ániid hanáádilyaaigii. Yówohdąq' 'éiyá 'éi ndi Wááshindoondii há ndayinił nt'ée'.

Díidí bik'ehgo naaltsoos 'adaha'nił hanáádilyaa yigii 'áłah nda'adleełgóo diné t'áa bí 'ádaaninéé, laanaa daaninéé bi-k'ehgo hadilyaii 'át'é. K'ad nihí nihíłák'ee siłtsooz. T'áa daats'í 'aanił kót'éego danohsin. 'Éi doodago 'ałdó' dooda. T'áa nihí hazhó'ó baa ntsídaahkees. 'Áádóo k'ad nihí béesh bąqah dah naaz'áni daniłínigii bee bił ndahodoohnił. 'Áko 'Aak'eego Bini 'Anit'ąqłtsoh wolyéhigii bini Tségháhoodzániigi 'áłah náá'asłłjii'go kodóo 'ádadooniidii k'ehgo nihá ndidoo'nah 'áadi. Ndadoołłtsoozgo díí t'óó'góo naaltsoos 'adaha'nił baa nda'aldeehigii 'ihoo'aah bee baa nohkááh niljii dooleet. Bi-kéedéé' nihá nááhonit'ii díí kéyah hadahwiisdzo state wol-yéhigii dóó Wááshindoondii bikéyah bikáá'jii 'i'ii'nił bee nda-hoot'aahgo kęq naaltsoos 'atah 'anídahoh'nił dooleet. Díigi 'át'éego 'óhłéehgo nihit dah nahaz'ąq'đéé' 'ádadohniinií nihi béesh bąqah dah naaz'áni 'áłah nádleełgo nihinahat'a' yee ndahodii'aah dooleet. 'Índa t'áa 'éi bik'ehgo t'óó'jii hoodzojii, doodaii' Wááshindoondii dah ndaahigii bá 'i'ii'nił néit'aahgo naaltsoos 'anídahoh'niłigii beego kodóo 'ádii'ninií 'iłjii doo-leeł. Díí bee haz'aaanii kwe'é 'ałkéé' níjaa'igii ts'ídá yéego hazhó'ó baa ntsídaahkees dooleet.

THE NEW PROPOSED ELECTION RULES

At the last Council meeting they discussed the new rules for Council elections. The Councilmen decided to take them home to their people to discuss them, and give their decision at the meeting to be held in September. We gave the rules themselves in last month's paper, and we will just tell about them briefly again here.

Here are the highlights on the proposed new rules for carrying on Tribal elections.

1. According to the old rules the election was to take place in the fall. If the new rules are adopted the election will take place in March. There are two reasons for changing the date. One is that, in March, few people are away from the reservation working and they will be at home to vote. The other is that there wouldn't be time to carry out the new voting

procedure this year if the date is not advanced to March.

2. According to the old regulations, voters did not have to register before voting. According to the new regulations voters would have to register a couple of months before election time. This is the way white people carry on their elections outside the reservation. The Navajos now have the right to vote in State and national elections, and it is well that they carry on their own elections on the reservation something like the white people carry on theirs on the outside. This way they can learn how to go about the matter of voting, and it will be easy for them to take part in off-reservation elections.

3. According to the old regulations voting was by colored balls. According to the new it would be by a paper ballot something like the white people use in their elections. The big difference will be in that the candidates for the various offices will have their pictures printed on the ballot. When you vote you just look for the picture of the man you want to vote for. There are lots of candidates for delegate, but the ones you will be concerned with will be encircled in red, so it will be easy for you to find them.

4. According to the old regulations, the reservation is divided into 4 areas called provinces. Each one of these areas can nominate a different man as a candidate for the office of Chairman, or two or more of them can nominate the same man if they want to. These 4 divisions of the reservation have been kept in the new rules. However, according to the old rules, a big meeting was called in each province to nominate a candidate for Chairman. The people from all over that province had to come to the meeting if they wanted to take part in the nominating. Some people lived a long way from the place where the meeting was called, so not many of the people from far away came. Only those who lived nearby came. This gave the people from nearby an unfair advantage. According to the new rules, each one of the election communities (voting precincts) in each province will get together and name one man to represent them at the nominating convention. This man will go to the meeting and speak for

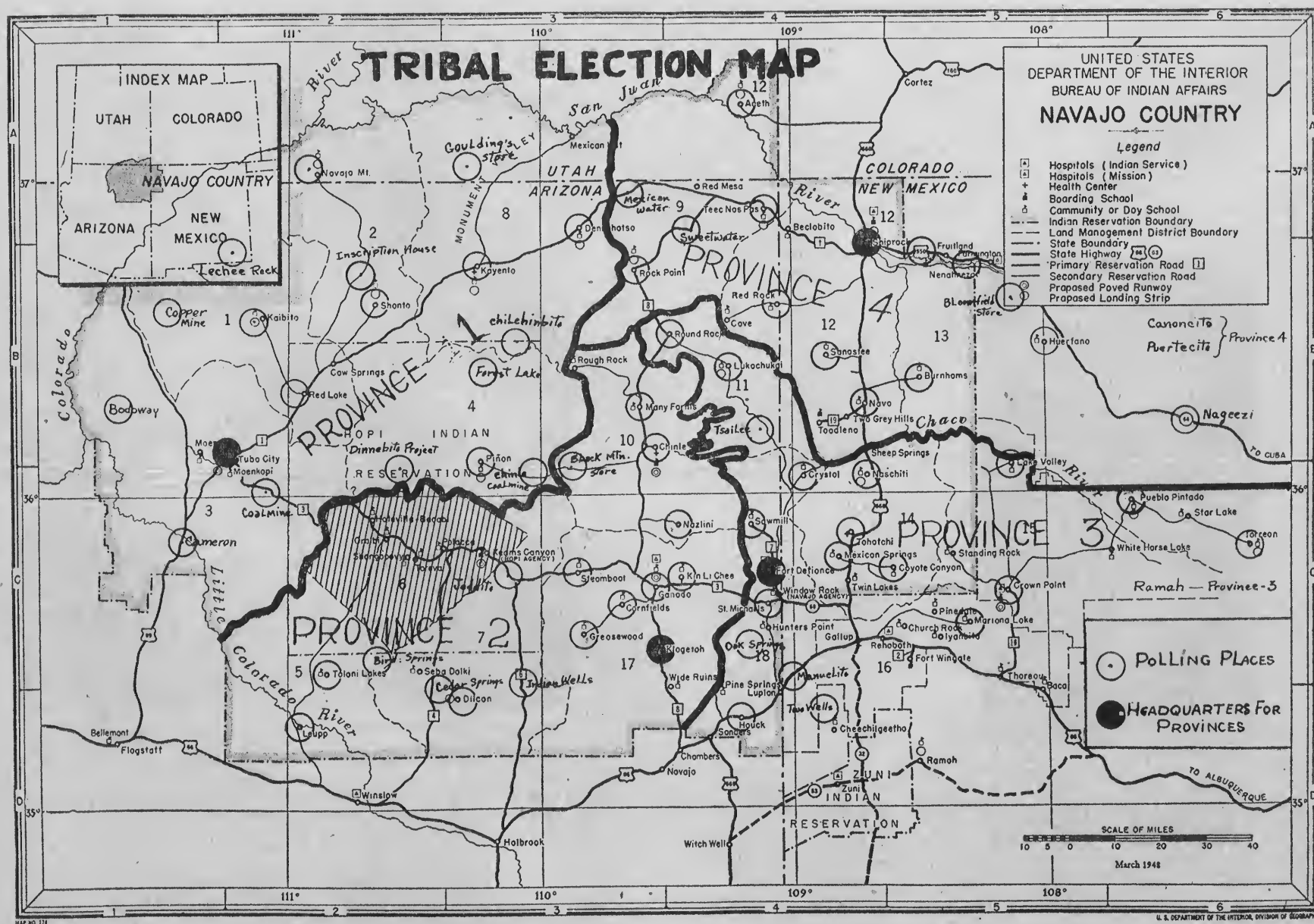
the people of his community. He will know who his people support for the office of Chairman, and he will vote the way he thinks his people would want to vote if they were at the meeting. Only these delegates will be allowed to vote, so that gives everybody in the voting province an equal voice in the nominating, no matter how far away they may live.

5. According to the old regulations, to win the election as Chairman, a man had to get more votes himself than all the rest of his opponents put together. Usually no one candidate got this many votes the first time, so there had to be another election between the two high men to decide which one would be chairman. The man winning this second election would be Chairman, and the other man would be Vice Chairman. People said they didn't like this system because the Chairman and Vice Chairman were then political opponents, and during their term in office they wouldn't pull together. According to the new rules, as soon as a candidate has been named, he himself will say who he wants as his Vice Chairman. Then the voters will vote on that pair of men, together. The pair getting the greatest number of votes will win the election.

6. Voting places will be set up in not more than six places off the reservation where Navajos are working, to give them a chance to vote even though they cannot make a trip home for that purpose. The old rules made no provision for off-reservation absentee voting.

7. According to the new regulations the Navajos will elect their own judges. Previously the government named the judges.

This new regulation is made up of the ideas Navajos have expressed at their meetings. Now it is up to you whether you want it or not. Think about it, and tell your Councilman how you want him to vote on it at the Council meeting in September. If you decide to adopt it you will learn how to go about voting outside the reservation. The next step will be to start taking part in those State and National elections. Through your own election system you can have a voice in your tribal government. And using what you learned in your tribal election you can have a voice in State and National government. Give this law your thought.



LA' DA DAATS'I T'ÁÁ K'AD YÁÁL NIHAA DAASTS'ID?

Díí k'ad t'áadoo nídí 'át'é. Níléí nda'iichíih-góó dóó diné daninéégóó t'áá 'a'ltso bééhózingo 'óólzín. Kót'éego yee has'q díí kéyah bikáá' kééhwiit'ínígíí. 'Índa Naabeehó bił honít'i'j' t'áá 'ákót'éego bééhóziní 'óólzingo yá'át'ééh t'áá nílááh Bilagáana bitahjí 'át'éhígi 'át'éego.

Bilagáana bitahjí 'éí níléí kéyah dah nahaz- 'qáqgóó naaltsoos há hadeidile'ii ndá. 'Awée' ndahachíihii, 'índa diné danéenéekíi t'áá 'a'ltso naaltsoos yá hadeidile' yiniyé naaltsoos neisxj. Naaltsoos hadeidile' shj'í yah 'a'nda-yii'níitgo t'áá'tá'í diné naaltsoos bá hadilyaa shj'í bik'é dji' yáál baa daha'níit. 'Éí nílááh statejí yee dah yikahii yik'é hach'j' nda'iilé. Naabeehó 'a'ldó' kót'éego naaltsoos há hadeidile'ígíí bitah hólqoggo yá'át'ééh. Diné bił dah ndahaz'qáqgóó naaki da yiniyé níkéego 'ályaago 'éí naaltsoos há hadeidile'go 'ályaago yá'át'ééh dooleet. Dóó t'áá 'ákót'éego kwii 'anínígí 'át'éego bik'é nihich'j' na'iilyee dooleet naaltsoosígíí yah 'anídahoh'níitgo.

Diné naaltsoos bá hadadish'te' dooleet dahohsinii Naat'áaniishchíín nihitahgóó naaz-dáhígíí biniiyé baa dahohkááh. Doodaii' Tségháhoodzánígíí béesh t'q'hi naa'niihí góne' Wilbur Morgan baa dahohkááh. 'Áadi 'a'ldó' bééhózin. T'áá 'i'iyisíí t'áá 'ahqáh nahalingo nda'iichíihgo 'át'é. 'Áko naaltsoos hadazhdile' shj'í t'áá hayóí béeso bee 'ázhdoolíitgo 'át'é.

ARE YOU LOOKING FOR EXTRA MONEY?

It is very important to know about all the births and deaths that take place in our country. It is just as important for the Navajos as it is for the rest of the people.

Among the white people there is someone in each community who fills out papers for newborn babies or for people who die. They get fifty cents for each report they fill out and send in. Navajos are needed to fill out papers of this kind for their people. There should be at least two of these registrars in each community. They will get fifty cents for each report they send in.

See your District Supervisor, or get in touch with Mr. Wilbur Morgan in the census office at Window Rock, if you want to do this work. A great many people are born or die each year, and you might make quite a lot of money without having to do much work.



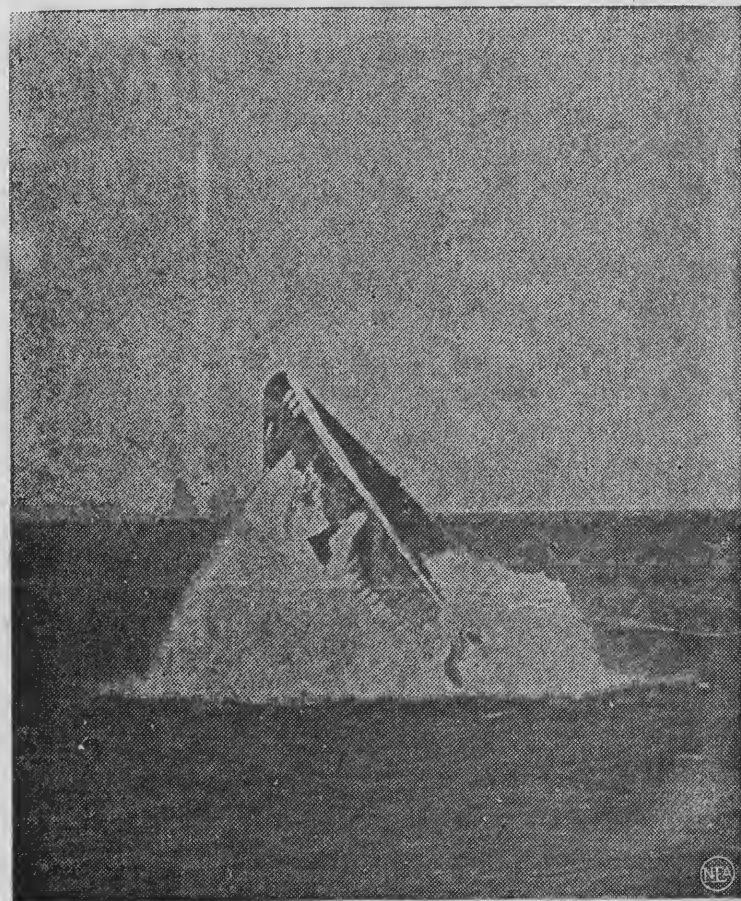
READY KITTY — All decked out in hat and scarf for the Boston Cat Show is "Rusty," a 5-year-old tortoise-shell cat belonging to Mrs. Carl Witham of Gloucester, Mass. "Rusty"—who, incidentally, is a tomcat—has a wardrobe of 15 fancy hats and scarves to match.

Mósi dahal'j'ii há daníl'j'igo bee 'ahaa dahozhniinéego baa n'diildee'go kwii Bilagáana 'asdzáni ta' Mrs. Carl Witham wolyée léi' kót'éego bimósi haidiilaa lá. Díí mósi ch'ah 'ashdla'áadah 'a'q'q 'át'éego bá sinil jini.



NEW LEATHERNECK SIGNS UP—Private Duranside Tige, long-pedigreed registered bulldog, officially "enlisted" in the Marine Corps in Washington, D. C. He immediately embarked by plane for Camp Pendleton to enter upon his duties as mascot. He was donated to the Marines by Mrs. Richard M. Tigner (center), of Washington, D. C. Master Sergeant Charles D. Prindle (left) enlisted Tige and Captain Warren F. Lloyd (right), accepted him for the Marine Corps. (Department of Defense photo).

Siláo 'atah jíl'j' dooleet biniiyé kwii naaltsoos bik'i dahozhdii'nii'go bikáá'. Díí t'éechq'í kwii naaltsoos bá hadilyaa dóó t'áá 'áko chidí naat'a'í bih bi'doolt'e' dóó Camp Pendleton hoolyéedi siláo 'ídahoot'aahígóó bił dah 'adiit'a' jini. Wáashindoondi 'éí naaltsoos há hadilnéehgo kwii bikáá'. K'ad shj'í siláo 'atah jíl'j'.



HIGH-POWERED SUBMARINE ANTICS—Darting high out of the water like a porpoise, the USS Amberjack, one of the Navy's newest super-powered submarines, shows her versatility during trial runs off Key West, Fla. The sub's skipper, Commander E. L. Beach, said such steep climbs—in contrast to the slow, level surfacing of conventional-type subs—are not normal maneuvers for the Guppy-type Amberjack. Rather, they demonstrate the new sub's great maneuverability.

Díí kwii ha'át'íí táyi'déé' háá'áago be'elyaa yígíí 'éí tsinaa'eet bee da'ahijigáanii tátt'áahdi ndaakaiígíí táyi'déé' dego haaswodgo 'át'é. Díí tsinaa'eet tátt'áahdi ndaakaii 'ániid 'anáadaalyaáígíí ta' 'át'é jini. T'ah nahd'éé' 'ádaalyaa yéé 'éí hazhóó'ígo tátkáa'j'í' hááhákáah t'eh nt'éé'. K'adígíí 'éiyá t'áadoo hodina'í tátkáa' háadaalwo' dóó t'áadoo hodina'í tátt'ááh nídaalwo'.